



The Morgenthau Plan in the Holocaust Myth

How the Psychological Warfare Department promoted German deindustrialization with a "factory of death" motif

by Dean Hierbud

(Maker of the video *One Third of the Holocaust*)

The Morgenthau Plan significantly influenced the content of the holocaust myth. This article explains how and why, and gives six examples.

At the end of WWII in Europe, the Allied Psychological Warfare Department was given the task of changing two German viewpoints believed to be in the way of post-war peace:

A) Many Germans still liked Hitler and Nazism.

B) The Germans didn't like the idea of their nation being converted into an agricultural country via deindustrialization as set forth in the Morgenthau Plan. The German public widely knew about the plan because the Nazi government, before its collapse, had publicized it.

So Psychological Warfare changed its name to "Information Control" and pushed the holocaust myth with a "factory of death" twist

as a way to take on these two problems. As seen in a film they made for the West German population called *Todesmuehlen* (1946), the personal message to an individual German went something like this:



Han Morgenthau

"Hitler did a terrible thing you didn't know about, but you should have known about it. If you'd only opened your eyes it was obvious

and now you should feel ashamed. Hitler used German industry to kill the Jews and others, as factories can be easily converted to evil purposes." (1)

Information Control's "factory of death" conception of the holocaust also resonated well with the narrative of communism defeating Nazism. Communists saw Nazism as capitalism on steroids, and the communist ideal of a worker's paradise contrasted nicely with a factory of death. (2)

It was widely believed that the Morgenthau Plan was a fluky idea that was not implemented because it was too harsh and extreme. But in fact a disguised version of the Morgenthau Plan was put into effect in April 1945 as "Joint Chiefs of Staff Directive 1067" (JCS 1067) which American military governors were obligated to follow starting with Eisenhower, and which the American public initially didn't know about because it was

secret. It had many features designed to keep the German people miserable. Besides limiting factory production and in some cases ordering the dismantling of factories which had not been bombed, it "cut from underneath" the economic and financial underpinnings needed for large-scale rebuilding projects. (10)

As the Cold War came into existence, the Morgenthau Plan eventually lost out to an opposing philosophy represented by the Marshall Plan of 1947: 13 billion in aid for rebuilding Western Europe's war-torn industry and economy, in part to help as a bulwark against communism. West Germany, though not the primary beneficiary, was included.

It was a policy change from a program of suppressing the West German economy to one of actively trying to promote it. But there were two miserable postwar years for the Germans during which time the Nuremberg Trials happened, and Information Control ran all media in West Germany. One primary point of this article is to demonstrate that the holocaust myth was consolidated during the Morgenthau Plan period, before the Marshall Plan period. In the Morgenthau period, Information Control worked "industrial horror" into the myth as a way to convince the Germans to accept German deindustrialization.

Weird features of the still-existing holocaust myth can be found to have originated during the Morgenthau period.

Here are six examples of the Morgenthau Plan still featured in the holocaust myth:

Example 1: Discovering a Factory of Death

Nazi Death Factory [in Buchenwald] Shocks Germans on a Forced Tour. *New York Times*.

The problem is that in standard holocaust history today, there is nothing about a "factory of death" at Buchenwald. It isn't considered a place where the genocide of the Jews took place. For one, because it was comprised of mainly ethnic Germans: German communists and



NYT, Front Page, April 18, 1945, by Gene Currivan.

German criminals. The day-to-day operations of the camp were run by the inmates themselves, not the German SS—a situation that could be seen as "progressive camp administration."

The alleged gruesome raw material from this factory of death: a supposed human-skin lampshade, was a Psychological Warfare ploy, and a problem for that ploy is that the woman supposedly responsible for it, Ilse Koch, hadn't been at the camp for years. (3) And from a holocaust literacy angle, the camp was located in Germany, whereas the standard holocaust story is that the Jewish genocidal killing operation happened at camps in Poland. It's not a camp thought of today as part of the holocaust, and yet the *New York Times*, due to Psych Warfare's influence, is telling America that it is a factory of death. This article (the first 1945 front-page *NYT* article on a concentration camp) contained passages like this:

"In the crematory itself were two batteries of three ovens, each prominently marked with the makers' name—J. A. Topf & Sohne, Erfurt. This concern customarily manufactured baking ovens. These ovens were of extremely modern design and heated by coke."

Example 2: Why Germany can't have factories: because a baking-oven manufacturer can turn into a cremation-oven manufacturer.

In the film "Nazi Concentration Camps," shown at the Nuremberg Trial on Nov. 29, 1945, the narrator states:

"The ovens of extremely modern design and heated by coke, were made by a concern which customarily manufactures baking ovens. The firm's name is clearly inscribed."(16)

The film then shows a close-up of the nameplate on the incinerator: "J.A. Topf und Soehne, Erfurt."

It is the disturbing notion that a company that helps the German *Hausfrau* bake *Apfelstrudel* can, with a little modification, help the SS at Auschwitz. The problem is that it is not true. The history of the company Topf and Sons has been extensively researched and they never made baking ovens or any kitchen or household products. The Buchenwald Memorial has an online exhibit on the company, Topf and Sons. In a timeline there, we read:

1914: The company employs a workforce of more than five hundred. It establishes a small department for the construction of incineration ovens for crematoria and becomes the market leader in this field in the 1920s.(4)

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Julian Assange: Revisionist of the Still-Living and the Powerful

by Jett Rucker

Through his Wikileaks, Julian Assange is the revisionist *nonpareil*. Of course, he counters lies with his leaks. But most of the lies he counters are of the most insidious kind: the lies of silence—concealment, behind the shroud of official secrecy. Unlike most revisionists, he inserts none of his own words, thoughts, or conclusions. He uses the words—and only the words—of his subjects, the people who write the communications he publishes, along with the people who receive those communications, and the institutions within which those people compose, send, receive, and comprehend those communications. He provides the ultimate answer to the question: who knew (or heard) what, when, and from whom?

His process puts a “microscope” to previously confidential dealings that the dealings of most people, and companies, and governments, could not sustain without severe damage to their reputations. But people and companies, after all, deal mostly with people who have “opted in,” wittingly or otherwise, to their relationships with those people and companies. As for those who inherited their relationships with said people and companies, all who have attained majority are free to renounce and sever those relationships.

Governments are another matter: almost every human on earth has his relationship to one or more governments ordained by the accidents of his birth—if not the place of his birth, then the place(s) of his parents’ births, with religious heritage providing a further relationship in the case of only one country, Israel. It is possible, of course, to renounce one’s country(ies), but anyone who does this without



Julian Assange

another country into whose embrace to escape faces, if not imprisonment, then the official, global ostracism in which all countries conspire against each other’s citizens: statelessness.

So, one might argue, governments are properly held to a higher standard of behavior—one, Assange might assert, that could withstand the scrutiny, as it were, of its mail by all and sundry not only of its own vassals, but of all the vas-

sals of all the fiefdoms of the world that call themselves governments, freely elected and otherwise.

The reaction to Wikileaks’s publication of “their mail” asserts that governments consider themselves entitled to the benefits of the dictum, “Gentlemen do not read each other’s mail.” But governments are no gentlemen; quite the opposite: they are precisely those who (or which) are alone legally permitted to employ violence. Enjoying that exception as they do, they forfeit the claim to being anything “gentle” whatsoever, and therefore also forfeit any claim to protection by any dictum pertaining to “gentlemen, -women,” or similar appellation. As such, they enjoy no right to secrecy whatsoever in their own rights.

Characteristically, a number of governments, led, as usual, by the US government, propose to employ the violence of apprehension (again) and extradition against Wikileaks’s Assange. Assange has already submitted to incarceration by the British government, at the behest of another “useful idiot,” the government of Sweden, which extends across national borders the tentacles of its laws ostensibly protecting the sanctity of women’s (and perhaps men’s) rights to govern the behaviors of others with respect to their bodies. One hopes, for their sakes, that Assange’s violated accusers never sent any

cables or other leakable communications on the subject of his depre-
dations of them. The truth, or even
just the naked facts of one's com-
munications, are a hard master, in-
deed.

The defenders of Wikileaks's
acts often aver that the matter at
hand concerns "the right to know"
what those governments do that
assert their "right" to take from us
the fruits of our labors and spend
them in ways they will not disclose.
I am indebted to Jeff Gates for cla-
rifying the matter for me: the mat-
ter concerns, rather, the [right to
deceive](#), upon which all govern-
ments insist—but never, of course,
explicitly, but only covertly, as you
will discover just as soon as you
display the temerity to interfere
with this right they each claim.

This right to deceive is, of
course, insisted upon by all and
every who act under color of the
Majesty of (their respective) State,
including its current incarnation in
western jurisdictions, Our Security

from the billions of madmen who
seem always to populate most of
the known world outside Our Bor-
ders, and continually to infiltrate
malign agents into our Homelands
bent upon—and equipped for—the
catastrophic destruction of our
lives, properties, and Ways of Life
at the very moment we fail to sup-
port whatever secret activities our
protectors force us to pay for and
submit to. These activities always
include the suppression and pun-
ishment of those fellow travelers
among our own numbers who dare
to question the effectiveness or
even propriety of those actions, the
particulars of which must never
attain our awareness.

But Julian Assange in his cur-
rent campaign undertakes a venture
typically not even dreamt-of by
your garden-variety revisionist: he
seeks to revise the understanding of
the actions (or inactions) of persons
who are not only still alive today,
but who occupy either the positions
of power that they occupied at the

times of their misdeeds, or, in many
cases, *still higher* positions of pow-
er than they then occupied.

This is in-your-face revisionism.
We revisionists who may have felt
ourselves heroic in facing the ca-
lunmy merely of the beneficiaries
and followers of dead leaders, ideo-
logues, and religious mystics may
consider ourselves as nothing by
comparison with him who faces the
retribution of leaders still at, or
even still approaching, their peaks
of power.

I say we may accord to Julian
Assange, and to all of his faithful
(and courageous) followers in Wi-
kileaks, the title of Ultimate Revi-
sionists. They are the ones—
volunteers to a woman, and man—
who go *mano a mano* against those
who remain still, today, in the posi-
tions of power from which they
have so gravely slighted the terms
on which we, the benighted popula-
tions of this planet, perversely
struggle to coexist under terms of
peace and harmony.

Statement of John Demjanjuk

Stop your relentless persecution of me!

Kyiv Post, Ukraine
Nov 23 2010

*Editor's note: The following
statement was verbally translated
from written Ukrainian into the
German language, and now into
English.*

With the court's deci-
sion to continue this
trial, the judges, who
do not have any jurisdiction and,
because Germany is the successor

of the Third Reich, have no moral
competence, infringe upon the
principles of a fair trial, the truth,
the law and the concept of justice.

At Nuremburg, and in the later
prosecutions in Germany, no pros-
ecutor and no judge dared to distort
the law and the facts as has been
done here. Indeed, the continued
refusal of the German authorities to
accept responsibility for the torture
and death of millions of Soviet
POWs and the inhumane conditions
under which we were held, is a way

of denying the full German respon-
sibility for the Nazi holocaust.

I accuse Judges Alt, Lenz and
Pfluger:

The judges ignore the facts in
order to make an "owner of a Ger-
man office" out of me—a simple
prisoner-of-war—knowing that all
the documentary evidence shows,
without a shadow of doubt, that this
is ridiculous.

The judges rewrite history and
falsify the Polish decision by say-
ing that it was only and exclusively

about Treblinka and not at all about Sobibor.

The judges suppress the Israeli, American, Polish, Russian and Ukrainian files about me, fearing that there is more evidence of my innocence. They suppress evidence of the fact that I was previously investigated and tried in Poland and Israel for Sobibor surviving 7.5 years of wrongful imprisonment. This is all evidence of the fact that the trial in Munich against me is illegal and wrong.

The judges break the law and invent new rules by persecuting me exclusively and nobody else alleged to have been a Trawniki guard and to have helped the Nazis. No Trawniki guard was ever prosecuted in Germany before for something like assisting the Nazis. Even the judges' countrymen were acquitted or never even tried. The judges, knowingly and willingly, chose expert witnesses who were already engaged by OSI, who they knew for certain would give testimony influenced and directed by OSI, the criminal enterprise which fraudulently sent me to Israel hoping for a death sentence to be carried out by suppressing mountains of exculpatory evidence as the US Courts have found multiple times.

Not one known witness remains alive today to be cross-examined to clear me of these charges.



John Demjanjuk

The judges chose Charles Sydnor as an expert witness even though public records prove he is biased because as early as 1989 he expressed a desire to see me hanged on the gallows because he believed I was a monster.

Further, I refer to all statements which my defense lawyer Dr. Ulrich Busch has written to the court on my behalf.

The decision to continue with this trial is a crime of infringement of the law and a deprivation of my liberty.

With this statement, I bring a charge against Judges Alt, Lenz

and Pfluger for infringement of the law and deprivation of my liberty.

I ask that my statement be provided to the authorities who must investigate and decide to take action regarding this serious charge.

John Demjanjuk

Added by John Demjanjuk Jr., son of the defendant:

While they silence the prison doctors and deny us the weekly clinical reports—against all Western legal and humanitarian standards—the judges rely on a court appointed medical stooge whose therapy is to shoot my father with various drugs and call him fit. The court's bias is further evidenced by their willingness to ignore the Demjanjuk investigative files still hidden in Russia. The history of the Israeli proceeding, which nearly ended in the execution of the wrong man, should cause them to want all of the evidence available.

***NOTE:** If you are interested in contacting the Demjanjuk defense team, you may do so by e-mail addressed to Help.JohnD@gmail.com (please note there is a dot between Help and JohnD).*

From the Huffington Post

04 January 2011

The Worst Ideas of 2010.

Number 6: The Holocaust-Denying Fart Machine: The easily hidden three-inch speaker is capable of blasting fifteen different fart sounds

followed by an explicit denial of the Holocaust. Embarrass your friends, family, even your boss! And paired to a remote with a range of over one hundred feet, you can 'fart' and 'deny the Holocaust' from wherever you'd like! Machine includes all fart sounds from 'juicy' to 'thunderous.' Holocaust denials range from 'casually offensive' to 'Mahmoud Ahmadinejad.'

Petition to Free Horst Mahler

With a Message from Kevin Käther

Wo Recht zu Unrecht wird, wird Widerstand zur Pflicht—When justice becomes injustice, resistance becomes duty. In keeping with this famous watchword of Bert Brecht, I join in supporting the [below] letter from Ursula Haverbeck, Dr. Rigolf Hennig and Wolf von Stephani, which is posted at <http://tinyurl.com/268hjut>. I am now circulating this letter as a petition in support of their demands.

As we all know, Liu Xiaobo received the Nobel Freedom Prize this year for his courageous critique of the Chinese state and for his uncompromising commitment to human rights. The Chinese government ignores the basic human rights of freedom of opinion, freedom of the press and freedom of artistic expression, even though their constitution provides for all these freedoms. Liu Xiaobo refuses to accept the contradiction between his government's pretended regard for human rights and its actual policy of repression. In the view of the Chinese rulers, Liu Xiaobo has broken the law and disparaged the State, therefore he has been branded a criminal and sentenced to eleven years' incarceration.

The governments and media in the Western world rightly celebrate Liu Xiaobo as a hero. The DPA (German Press Agency) quotes Thorbjørn Jagland, President of the Nobel Committee, as making the following statement:

“The Chinese Constitution

guarantees its citizens freedom of the press, freedom of speech and freedom of assembly as well as the right to criticize their government. Liu has done nothing except exercise these rights, and he must be released” (*Westfalen-Blatt*, 11 December 2010).

Horst Mahler committed the same offense in Germany that Liu Xiaobo committed in China: He



Horst Mahler

criticized the State! He dared to make use of his guaranteed right to disparage the “Federal Republic of Germany.” When we read the depictions of Liu Xiaobo's case in the Western press, the following unmistakable message comes through loud and clear:

The sentencing of Horst Mahler to 12 years' incarceration is unlawful *prima facie*!

The motion to review the Mahler case was submitted several weeks ago. We hope and we expect that after this indirect criticism of German jurisprudence in its treatment of Horst Mahler, criticism that is so strong it cannot be ignored, this scandalous verdict will be lifted without delay.

Germany's treatment of its citizen critics is comparable to China's. It is all too clear that those who are responsible for the German policies are either complete hypocrites or else they have established a Chinese-style dictatorship.

Therefore, we demand Mahler's release in the New Year, without further formalities. Additional trials would only confirm the public's worst suspicions of institutionalized injustice in the “Federal Republic of Germany.”

Whoever supports “Unity, Justice and Freedom” (the German National Anthem) and wants to be able to sing it with good conscience should put his signature to this demand for the immediate release of Horst Mahler.

Sign the petition here: <http://tinyurl.com/24lsmdl>

A brief message from Kevin Käther

It is high time to rise up and resist the massive violations of human rights raging here in Germany. Today it is Horst Mahler who has been sentenced to eleven years' incarceration for nonviolently expressing dissenting political opinions—tomorrow it could be you!

Therefore I ask that all recipients of this message not only sign the petition but forward it to their comrades, friends, and acquaintances all over the world. We Germans have been robbed of our human rights for too long! You do not have to be a German citizen to sup-

port human rights in Germany and join the struggle for Unity and Justice and Freedom for the German

Fatherland (the German National Anthem.)

Best Wishes from
Kevin Käther in Berlin, 22 December 2010

The Morgenthau Plan in the Holocaust Myth

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The Topf and Sons online exhibit mentions the company making other products, but nothing used in the kitchen and no baking ovens. It's just a clever contrast to support the Morgenthau Plan, made up by someone in Psychological Warfare.

Example 3: Instructing cameramen to film factory nameplates on incinerators and gas chambers to show a factory connection to the holocaust.

Kay Gladstone works in the Film Archive of the British Imperial War Museum in London. She is the Acquisition and Documentation Officer. In her essay about Allied films made for the postwar German audience she writes,

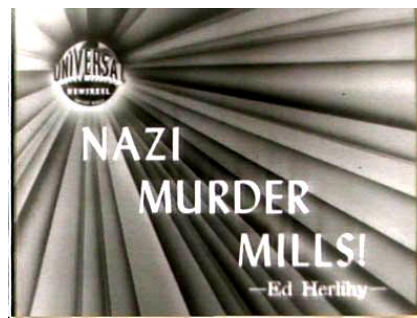
"Cameramen were specially asked to photograph any material which would show the connection between German industry and the concentration camps—for example name plates on incinerators and gas chambers—and which firms built the camps."(5)

A cameraman filmed the nameplate on the incinerator; then Psychological Warfare made up the "baking oven to cremation oven" lie to show a connection. (6)

Example 4: Not your run-of-the-mill mill. Film titles: Death Mills and Nazi Murder Mills.

How could two disparate movie producers have such similar titles as the two that follow? One is made by the US government in Germany

and the other by Universal Studios in Hollywood. Probably for the same reason that the *New York*



Universal Newsreel Film Still



Information Control Film Still

Times ran a front-page article beginning with "Nazi Death Factory": because the Information Control Department is influencing everybody. And as much as Information Control would like to demonstrate a tie-in to German industry, their logic is flawed because even according to the standard holocaust story, the holocaust happened in the East in areas taken by the USSR at the end of the war. Yet these films

don't cover that, and instead are about areas taken by the US and Britain. In other words, these films explain the holocaust with footage from the West even though it didn't allegedly happen there.

Example 5: Human fertilizer production, mentioned in the movie "Todesmuehlen" ("Death Mills").

In 1946, the West German theater audience was told the following:

"They (the Germans) tell you now they meant no evil. That they knew nothing of what was going on, or could do nothing even if they knew. The farmers received tons of human ash as fertilizer, but apparently never suspected it came from human beings."

Presumably, human fertilizer would be the kind of grist that a "death mill" or a "Nazi murder mill" would produce, but it's just another Psychological Warfare invention. There's nothing to support it. Nothing. Would ash even be considered fertilizer? Would it really contain something farmers needed in soil? Did they transport this valuable ash back to Germany since the supposed "death camps" were in the East surrounded by Polish fields? Appealing to holocaust literacy is the fact that holocaust scholars don't mention human fertilizer. For instance Raul Hilberg, in his three-volume book *The Destruction of the European Jews*

(1984) doesn't mention fertilizer. The 299-page book *Auschwitz: A New History* by Laurence Rees (2005) does not mention fertilizer.

However "human ash-as-fertilizer" did make it into the Nuremberg Trial Judgment. It's in the same sentence as another human by-product myth:

"After cremation the ashes were used for fertilizer, and in some instances attempts were made to utilize the fat from the bodies of the victims in the commercial manufacture of soap." (7)

But "fertilizer" only appears in the judgment, nowhere in the 10-month trial transcript itself. This brings up the question of where the judge got his information.

The Blur

This covert psychological operation meant to affect the attitude of the German masses found its way to the American masses and the judicial process. Something that shows this is a comparison with sentences from the front-page *New York Times* (NYT) story from 4/18/1945 mentioned in example #1, and the script of a government-made film shown at the Nuremberg Trial called "Nazi Concentration Camps" (NCC) shown on 11/29/1945. Compare sentences:

NYT: "These ovens were of extremely modern design and heated by coke ..."

NCC: "The ovens of extremely modern design and heated by coke..."

NYT: "This concern customarily manufactured baking ovens."

NCC: "...were made by a con-

cern which customarily manufactures baking ovens."

NYT: "...at first as if this show had been staged for their benefit."

NCC: "...at first the Germans act as though this were something being staged for their benefit."

NYT: "One of the first things that the German civilian visitors saw as they passed through the gates and into the interior of the camp was a display of 'parchment.'"

NCC: "One of the first things that the German civilians see as they reach the interior of the camp is the parchment display."

I've covered this elsewhere, (8) but a quick explanation of the above bootlegging is that Psychological Warfare had a script on the day they shot the Buchenwald forced tour, but didn't know at the moment that days later a camp in much worse condition than Buchenwald would be found, that of Belsen. This likely derailed a larger Buchenwald film plan, because propaganda production soon shifted from Buchenwald to Belsen. However, a piece of that Buchenwald script made it into the film *Nazi Concentration Camps* exhibited at the Nuremberg Trial.

On the day of the Buchenwald filming, and before Belsen had been discovered, the script was fed to a *New York Times* reporter. The reporter (Gene Currivan) perhaps had some disinformation-conduit relationship with Psychological Warfare. A *New York Times* Index survey of other wartime articles he wrote have a war-morale propaganda feel. (18) Currivan, from Brooklyn, later went on to cover

the growing Jewish/Arab conflict and Israeli Independence for the *New York Times*.

The above comparison reveals the three primary groups being misled: 1) the Germans on the forced Buchenwald tour being filmed so other Germans can then watch them in the movie theater; 2) the Americans reading the *New York Times* article; and 3) the Nuremberg Judges who watched the film *Nazi Concentration Camps*.

Example 6: Legacy: The Morgenthau Plan in the holocaust myth 30 years later. World at War, Episode 20 (Genocide Episode).

In the film *World at War*, narrator Laurence Olivier narrates:

"In the occupied East, new camps were specially built. And old ones equipped with new industrial capacity. They were to be machines to kill human beings by the million, utilize the by-products, dispose of the waste." (9)

World at War was the most widely viewed television program ever about World War II. The series was this author's introduction to World War II as a child. This excerpt can be explained as a disinformation vestige from Information Control's strategy of instilling psychological guilt in Germans to convince them to acquiesce to deindustrialization back in 1945 and 1946. But 30 years later it becomes "history" for the masses in the countries whose government put out the disinformation to start with

And as diabolical as "industrial killing machine" sounds, we again consider holocaust literacy: if one looks at the standard story of the death camp Treblinka, for instance, there's no "new industrial capacity" about it. Just the opposite. Engine exhaust from a captured Soviet

tank pumps exhaust into 6-10 bedroom-sized rooms to asphyxiate Jews. (We can facetiously presume that not using a brand-new German engine was a thrifty move to save money and resources.) But a major problem with this killing machine is that the SS couldn't always get the engine to start! (11) The dead bodies were then dragged (by taking hold of their feet) to the pits. Wheels hadn't worked out for them (12). And all this was secret due to the, um, "tree branch fence." What's "new industrial capacity" about that? It's one part jury-rig and one part cave man.

CONCLUSION

The "factory of death" characterization of the holocaust myth comes from Allied Information Control softening up the Germans to go along with the Morgenthau Plan. But from the get-go, the manipulation of the German masses went hand in hand with misinforming the American masses. Misinforming the Germans (dishonest and unethical as it is) had a logic one can grasp: a noble cause for staving off a future war by psychologically creating an anti-Nazi German population that would have no industrial ability to convert to wartime production even if it wanted to.

But it was hard to have a similarly justifiable logic for misinforming the American public—an overseas covert operation interfering with its own government's political and judicial process, without fear of retribution due to its secret status.

The American manipulation may have been (for one) because many Americans didn't support the

Morgenthau Plan. As an example, Republican Presidential candidate Thomas Dewey ended his 1944 campaign season in a large Madison Square Garden event, occurring days before the presidential election. In Dewey's speech, his main point was criticizing Morgenthau and his "private plan for disposing with the German people after the war." The article stated: "The crowd booed lustily when Governor Dewey mentioned the Secretary of the Treasury's attendance at the Quebec Conference." (13)

Prominent members of Roosevelt's administration, like Secretary of War Henry Stimson, also opposed the Morgenthau Plan. Information Control is thus putting the possibility of Americans feeling sympathy for the Germans, and thus a rejection of Morgenthau's plan, in check. Such sympathy would only have increased as Soviet soldiers began the biggest mass rape in human history. The holocaust myth was presented to Americans right around the time of the mass rape, and when photos of devastated German cities were being shown to the American public through *Life* magazine. This covert disinformation staved off American sympathy, so as not to derail the Morgenthau Plan, while putting a good-guys/bad-guys spin on World War II, and obscuring the results: almost half a million American soldiers dead, and half of Europe under Josef Stalin, including Poland, whose autonomy had been the reason for the war starting.

Treasury Secretary Morgenthau's unprecedented involvement in foreign policy had more to do with revenge on the Germans and with Zionism than it did with future world peace. (14) Ulterior motives masqueraded as moral high ground.

Just as a "factory of death" had its gruesome by-products, so also did Information Control's disinformation program: the moral justification for the creation of Israel; revenge against the Germans; and the reinforcement of the concept that war can be "good." (15)

NOTES

1. This is the gist of the film *Death Mills* made by Information Control for the West German population.

The book *The Hitler Virus* written by Peter Wyden, who is Jewish (his son happens to be the current U.S. Senator from Oregon), discusses his work in Psychological Warfare and with the Morgenthau Plan, though the book has inaccuracies. Wyden, for instance, portrays the Morgenthau Plan as fraught with higher-up disagreements. "If my colleagues and I in psychological warfare had known about the chaos among the cooks in our policy kitchen, our morale would have suffered" (p. 54).

But Wyden isn't aware of Joint Chiefs of Staff Directive 1067, which was a mandate to Eisenhower on how to govern West Germany, which had the Morgenthau Plan embedded in it, in disguised form. Thus the Morgenthau Plan was, in effect, unknown to Wyden. Wyden may have been in the OSS (Office of Strategic Services) rather than Psychological Warfare, since his name doesn't turn up on a roster of Psychological Warfare personnel, as found in the book *Sykewar* by Daniel Lerner; and indeed at the time he wrote the book, it may have been illegal for a former OSS member to write a book about time

served in the OSS. The two organizations overlapped a lot. See *The Hitler Virus* by Peter Wyden (Arcade Publishing, copyright 2001), pp. 53-57.

2. Much of the writing of the Morgenthau Plan is attributed to the Assistant Secretary of the Treasury, Harry Dexter White, who turned out to be a secret Soviet agent. It's shocking that there could be a Soviet agent that high up in government. And it's amusing that his name seems to purposely project an image of something other than who he is. "Harry Dexter White" sounds white Anglo-Saxon Protestant East Coast establishment; yet the name was given to him by his Lithuanian Jewish parents who had only been in the USA for seven years at the time of his birth.

3. See my video *Buchenwald: A Dumb Dumb Portrayal of Evil*, episode 5, called "The Ilse Koch Anachronistic Problem" at <http://tinyurl.com/26egnoq>. Microsoft Windows Media Player is needed.

For general problems with the Buchenwald story see the whole video: <http://tinyurl.com/2bn4j8c> and my Buchenwald flyer: <http://tinyurl.com/2eo5nay>

4. See Topf and Sons online exhibit, sponsored by the Buchenwald Memorial: The Company <http://tinyurl.com/2ev6x73>

The products: <http://tinyurl.com/23hkor2>

Both of the pages above are found in this frame: <http://tinyurl.com/2c2sywz>

5. *Holocaust and the Moving Image*. Edited by Toby Haggith and

Joanna Newman. Wallflower Press. 2005.

Chapter 4 is an essay by Kay Gladstone entitled "Separate Intentions: The Allied Screening of Concentration Camp Documentaries in Defeated Germany in 1945-46: Death Mills and Memory of the Camps," p. 54. Here is the larger paragraph of the Kay Gladstone excerpt:

"(Sydney) Bernstein quickly prepared detailed instructions for the Allied cameramen on 'Material Needed for Proposed Motion Picture on German Atrocities', covering the victims and perpetrators of atrocities, their testimony, conditions in the camps and the reactions exhibited by German civilians when confronted by the evidence.

"He defined the psychological warfare purposes of the version intended for German audiences as 'a) by showing the German people specific crimes committed by the Nazis in their name, to arouse them against the National Socialist Party and to cause them to oppose its attempts to organize terrorist or guerrilla activity under Allied occupation; b) by reminding the German people of their past acquiescence in the perpetration of such crimes, to make them aware that they cannot escape responsibility for them, and thus to promote German acceptance of the justice of Allied occupation measures.'

"The document continued that it was 'essential that the film should be factual and documented to the nth degree...It will have to be assumed ... that in several years time the Nazis will either try to disprove the evidence or suggest that only a minority was responsible.' Cameramen were specially asked to photograph any material which would show the connection between Ger-

man industry and the concentration camps—for example name plates on incinerators and gas chambers -- and which firms built the camps" (pp. 53-54).

6. See my video *Buchenwald: A Dumb Dumb Portrayal of Evil*, episode 21, "A Scriptwriter's Great Idea: Baking Ovens to Cremation Ovens" at <http://tinyurl.com/28ffv9y>. Microsoft Windows Media Player is needed.

7. *Nuremberg Trial of the Major War Criminals. Judgment: War Crimes Against Humanity*. <http://tinyurl.com/2ew49ku>

8. See my video *Buchenwald*, episode 19, "Proof That Psyche Warfare Worked with the *New York Times* to Promote the Holocaust Myth" at <http://tinyurl.com/2cgza3z>.

Documentation that the people who worked on this film presented themselves as basic Navy personnel but were really OSS agents can be found in footnote 10 of my Buchenwald flyer, found here: <http://tinyurl.com/277fs5f>

9. *World at War*, Genocide Episode (episode 20), Minute 25. Premiered on television in 1974. Narrator is Laurence Olivier. "In the occupied East, new camps were specially built. And old ones equipped with new industrial capacity. They were to be machines to kill human beings by the million, utilize the by-products, dispose of the waste."

10. Morgenthau got the gist of his plan inserted into a Joint Chiefs of Staff Directive, called JCS 1067

in April 1945, which was secret, and which Dwight D. Eisenhower was then obligated to follow. But there was no conflict there: Eisenhower was making his own big deal about Ohrdruf being a major indicator of the holocaust, though that camp doesn't figure into holocaust literacy nowadays. JCS 1067 was then replaced in 1947 by JCS 1779, the Marshall Plan. The contrast can be seen in two excerpts:

JCS 1067 "...you will take no steps (a) looking toward the economic rehabilitation of Germany, or (b) designed to maintain or strengthen the German economy."

JCS 1779 "... an orderly and prosperous Europe requires the economic contributions of a stable and productive Germany."

JCS 1067 can be read at the URL below. While reading it notice how it keeps referring to "paragraph 4," a paragraph which advocates German suffering via economic chaos, while also calling for "industrial disarmament." Then notice the subtle wording, aimed at revenge, by referencing "paragraph 4," as this document does, 25 times. <http://tinyurl.com/27y4a3k>

11. *Belzec, Sobibor, Treblinka: The Operation Reinhard Death Camps*, by Yitzhak Arad (Indiana University Press, 1987), p. 100. "The frequent engine breakdowns caused disturbances and delays in the entire extermination process."

12. *Ibid.*, p. 87. "The hand-pushed trolley used to transfer the corpses to the pits would often derail and overturn, and it finally was decided to dispense with it altogether. Instead, the prisoners dragged the bodies by their feet to the ditches."

13. "Roosevelt Errors Prolong the War, Dewey Says Here," by Alexander Feinberg, *New York Times*, November 5, 1944, p. 1.

The article states that the Secretary of State and Secretary of War, Cordell Hull and Henry Stimson, were against the Morgenthau Plan. Dewey sarcastically pointed out that neither went with Roosevelt to the Quebec Conference. Roosevelt instead was accompanied by Morgenthau. Dewey comments that Roosevelt took with him "that master of military strategy and foreign affairs." In a previous speech Dewey had referred to Morgenthau "whose qualifications as an expert on military and international affairs are still a closely guarded military secret." See *The Conquerors: Roosevelt, Truman and the Destruction of Hitler's Germany*, by Michael R. Beschloss (Simon and Schuster, 2002), p. 160.

14. One goal of the Morgenthau Plan in its disguised form of JCS 1067 was to keep Germany in economic chaos. For instance in Part II, section 16 we read: "Except as may be necessary to carry out these objectives, you will take no steps (a) looking toward the economic rehabilitation of Germany, or (b) designed to maintain or strengthen the German economy." <http://tinyurl.com/27y4a3k>

In an interview with one of Morgenthau's top people, Bernard Bernstein, Bernstein tells us how Morgenthau tried to indirectly get funds for the Jewish-owned bank in Palestine, the Anglo-Palestine bank, in 1940. The interview also shows a connection to Louis Brandeis, a prominent American Zionist. Bernstein also quotes the book *Present at the Creation* by Dean Acheson, p. 22, to make the point

that Morgenthau hired Treasury people who had a pro-war mindset, with German foreign policy as their primary interest: "Henry Morgenthau was the most dynamic character in Washington; he had passion. His description of the kind of man he wanted hired was: 'Does he want to lick this fellow Hitler . . . , that is what I want to know . . . Does [he] hate Hitler's guts.' Henry did."

See Oral History Interview with Bernard Bernstein by Richard D. McKinzie, New York, New York, July 23, 1975 at the Truman Library website: <http://tinyurl.com/25u9d3h>.

15. As in Jewish historian Studs Terkel's book on World War II, *The Good War*.

16. The movie "Nazi Concentration Camps" can be viewed at the United States Holocaust Memorial Museum Website, in the Steven Spielberg archive. By typing, in the search field, "RG-60.2006" at the following address: <http://tinyurl.com/2c3uaj3>

17. The film *Death Mills* can be found at Youtube broken into two parts:

Part 1: <http://tinyurl.com/2 azo-ku7>

Part 2: <http://tinyurl.com/29 jplq9>

18. Two examples from Gene Currihan, who travelled with General Patton's 3rd Army:

"Irish Yank Uses a Little Yiddish and Leads Germans to Death Trap." *NYT* 1/8/1945

"U.S. Non-Com Kills 82 Nazis in 8 Days," *NYT* 1/11/1945

Original article can be found at: <http://tinyurl.com/4vpzh5s>

Interview with Deborah Lipstatic

"Holocaust Denial is Pervasive, Growing, and Doomed"

by Michael K. Smith

New York City -- Speaking from the Bellevue psychiatric ward where she is undergoing evaluation for advanced schizophrenia, Holocaust Confirmer Deborah Lipstatic today declared, "The situation is critical and victory is at hand" in the war on Holocaust heresy.

Lipstatic, Professor of Victimology at Coca Cola University in Atlanta, insisted that Holocaust denial is not a legitimate field of study and entirely worthless intellectually, which, she said, explains why she devotes herself night and day to refuting its claims.

This year marks nine years since historian David Irving lost his libel suit against Lipstatic, who chronicled her battle against him in her book, "Money Can't Buy Love but It Can Buy the Courts: How I Single-Handedly Defeated David Irving with Swarms of Lawyers and Researchers and an Avalanche of Holocaust Industry Cash" (Orthodox Books, 2000).

Legalienate's editors were generously granted a lengthy interview with her on the recently proclaimed Holocaust Obsession Day, which lasts for 24 weeks instead of what Lipstatic called the "stingy" 24 hours of the standard day. Speaking from the isolated back ward where she currently resides, she explained how to make failure look like victo-

ry, why freedom requires adherence to a single view, and how Holocaust denial plays a crucial role in forging Jewish identity, especially among Gentiles.

LEGALIENATE: Nine years later, how would you characterize the Irving trial?

LIPSTATIC: It was a resounding victory for the world inside my head. I went head-to-head with the world's leading Holocaust denier and I single-handedly won a judgment stating that historical facts are not to be determined by the courts.

LEGALIENATE: But wasn't that obvious from the beginning?

LIPSTATIC: Not to me it wasn't.

LEGALIENATE: Have you solved the problem of Holocaust denial?

LIPSTATIC: Of course not. But we did provide precise explanations proving that what Deniers say are complete deviations from what we say. We didn't prove what happened, and nobody else better either, but we proved that what they say happened could not possibly have happened if what we say happened, happened. And to quote George Bush the Elder, "what we say, goes."

LEGALIENATE: I see. How do you advise people to deal with Holocaust deniers?

LIPSTATIC: The first way is to see if the facts prove the case: If they say "At this meeting Hitler said X, Y and Z," you can go and check if they changed the date. If they say Hitler said X, Y and Z on a Wednesday, but it was actually a Tuesday, you can be sure you are dealing with lying scum and dismiss their argument.

The second way is deductive reasoning or logic. Deniers will say that the very fact that there are so many survivors proves that the Holocaust couldn't have been as ruthlessly efficient as we say it was, because if the Germans were all-powerful and utterly determined to kill every last Jew, how did more than a million Jews survive?" You counter that by saying that there were a lot of miraculous escapes, because the Jews were plucky and determined and learned to jump off the transport trucks just in the nick of time.

LEGALIENATE: Why weren't they gunned down?

LIPSTATIC: They ran between the bullets.

LEGALIENATE: Oh.

LIPSTATIC: The third way of refuting Deniers is by citing the facts: If they say, "How do we

know there were gas chambers?" you can say, "Let me show you the German plans for gas chambers." But if they say, "Where is the forensic proof of the gas chambers themselves?" you can reply, "Let me show you Israel's plans to have people like you extradited and put on trial for Holocaust denial." That clinches the argument.

LEGALIENATE: Why don't you debate deniers?

LIPSTATIC: It's like trying to convince a member of the flat earth society that the earth is round. There's no point.

LEGALIENATE: But you can show a flat earther a picture of the round earth. Do you have a picture of a mass gassing chamber?

LIPSTATIC: No, but it wouldn't matter if we did. Deniers are irrational. They think absence of evidence is evidence of absence of evidence. They're completely irrational.

LEGALIENATE: How are they successful then?

LIPSTATIC: The usual way. They confuse people with convoluted explanations that lead nowhere. Remember, Holocaust denial is anti-Semitism, and anti-Semitism is hatred of Israel, and hatred of Israel is anti-Jewish prejudice, and anti-Jewish prejudice is congenital in Gentiles, so it's impossible to eliminate, but we must try to do the impossible because it's ennobling and we owe it to the victims of the Holocaust.

LEGALIENATE: I see. You're sure there's no point in debating your opponents?

LIPSTATIC: If you try to argue with a person who is committed to a completely illogical premise, then you're lost to begin with -- you're already sucked into their world of fantasy.

LEGALIENATE: So, it's like imaginary numbers in mathematics. They don't really exist, can't exist. After all, what's the square root of a negative number?

LIPSTATIC: Exactly.

LEGALIENATE: So math teachers who force kids to study that stuff are nutcases who can't face reality. The kids have ample reason to turn them in.

LIPSTATIC: Right. They're defaming the rational numbers. Have them call the Simon Wiesenthal Center. They have a program to extradite them to Israel to stand trial for numerical anti-Semitism.

LEGALIENATE: How has Holocaust denial changed since your trial and book?

LIPSTATIC: Well, recently we've seen the emergence of both "hard-core" and "soft-core" denial. Hard-core denial is saying, "I need forensic evidence of mass gassing chambers before I can believe in them." That's hard core because once you get on the slippery slope of requiring material evidence for your beliefs it becomes addictive and you stop believing just for belief's sake, or because there are Holocaust specials pouring out of the TV twenty-four hours a day, and you start thinking, "Why should I believe in something that no one can show me the material basis of?" The next thing you know you don't believe in UFOs or penis-

enlargement, and the entire basis of civilized order collapses.

LEGALIENATE: I'm convinced. And soft-core denial?

LIPSTATIC: Soft-core is more subtle. It's "Why do we have to hear so much about the Holocaust?" Or "Haven't the Jews done anything *other* than be exterminated in Nazi gas chambers?" The person who makes this kind of remark is gullible, not hateful, so they're worth talking to. Just tell them, "You have to hear constantly about the Holocaust because it's the only historical event that ever had any real importance." But if they don't buy that, brand them an anti-Semite and hound them mercilessly. It's for their own good.

LEGALIENATE: How do you respond to those who compare Nazi treatment of the Jews to Israel's treatment of the Palestinians?

LIPSTATIC: You have to zero in on what genocide is—you can say, "A genocide is something done *to* the Jews, never *by* them, or a lesser genocide done to lesser people, but which is endorsed by Jewish groups to help take heat off of Israel. Like Darfur." The point is that only Jewish suffering counts. Gentiles are thick, so you can't make this point too often.

LEGALIENATE: Is Holocaust denial on the rise?

LIPSTATIC: Definitely. Holocaust denial is pervasive, growing, and doomed. It is incredibly serious that it is taking over, but at the same time utterly trivial and quite meaningless. We must ignore it and crush it—right away.

At the Stephen S. Wise Temple in Bel Air, California

By Zan Overall

I have two videos on Youtube with me sounding off in the character of "The Wise Old Man—Think Carl Jung." My subtitle is "If You Can't Believe Some Old Dude on the Internet, Who Can You Believe?"

A video titled "The Wise Old Man Brings Good News to the Stephen S. Wise Temple" will be up soon. Here is the voiceover at the beginning before the "action" starts:

"On Sunday, November 7th, 2010, the Wise Old Man stood at the entrance to the Stephen S. Wise Temple in Bel Air, California, offering pamphlets about the "Holocaust" to those entering. I had a cameraman with me filming the 'event.' I held a placard that read:

"BE SKEPTICAL ABOUT THE
HOLOCAUST!"

THE GAS CHAMBER LIE WILL GO
THE WAY OF THE JEWISH SOAP LIE
AND THE LAMPSHADE LIE.

REMEMBER WHEN WE BELIEVED
THOSE?"

VISIT IHR.ORG & CODOH.COM"

A number of people walking out of the temple politely took the pamphlets. However, I got into a discussion with another group who took issue with my contention that



Zan Overall

the "Six Million" figure was and is a mythical figure. One of the angry group at the Temple stole the "Be Skeptical" placard and walked into the Temple grounds carrying it. One of the reasons I am putting this video on Youtube is to ask people

to identify the thief.

It's ironic that some Jews get so angry at someone who is actually bringing them GOOD NEWS! "Six million of your people did not die in gas chambers! Rejoice!" Of course, that good news comes with a downside. If they agreed that six million did not die as victims of a purposeful extermination program, they would be morally bound to reimburse Germany for billions of dollars in reparation money. And then there is the question of Germans having been hanged on the basis of these lies. While these folk would never write a check, I think putting the demand on the table might be worth the while.

You will find the two existing videos by going to <http://tinyurl.com/2byqvyn> where you will find "Introducing the Wise Old Man." The second, "A 9/11 Truth Activist Watches the Academy Awards," is adjacent.

-- But enough preamble!
Roll the video!

"What can be asserted without evidence can be dismissed without evidence."

-- Christopher Hitchens

Holocaust Denial and Wikileaks—a Natural Alliance?



Israel Shamir

The World Jewish Congress reports that Israel Shamir is believed to be working as a distributor for

the internet platform WikiLeaks in Russia. Shamir has been identified as a WikiLeaks staff member and is reportedly responsible for choosing which leaked documents are distributed in Russia. It is also claimed that his son, Johannes Wahlström, a journalist known to share some of Shamir's views, works for WikiLeaks in Scandinavia.

Shamir has called Ahmadinejad a "brave and charismatic leader" on his website.

Born in Siberia to a Jewish family, he has renounced his religion (he's a Christian now) and publishes "rabid Holocaust denial

material" on his website.

As a matter of fact, he published a story of mine titled "Che Guevara in Saigon."

After White House correspondent Helen Thomas, 90, was fired for making anti-Semitic remarks, Shamir condemned "the madness of organized Jewish outrage."

He wrote: "Might not this unique Jewish ability to become outraged be connected with that other Jewish ability, of becoming rich?"

This is a connection I didn't get. At first.

Sonderkommando Revolt

Looking for Professor Lipstatic

Israeli game maker, Maxim "Doomjedi" Genis, has created an internet game he calls *Sonderkommando Revolt* which is inspired by the "Revolt" that took place at Auschwitz-Birkenau on 07 October 1944. Three Germans were killed in the revolt along with some 400 Jews. Doomjedi's game encourages players to become relentless, unstoppable killers of German SS. Veritable "human" murder machines.

The ADL and other Jewish organizations have publicly protested against the distribution of the game, claiming it vulgarizes the Holocaust story and the suffering of those who lived through it. Doomjedi has cancelled the project under

great pressure after four years work.

Doomjedi says he was partly inspired to create *Sonderkommando Revolt* based on his spiritual convictions. What convictions? The game maker believes that in a previous incarnation he was himself imprisoned by the Nazis because he's a Jew, that he served as a *Sonderkommando* at Auschwitz himself, and died before the events of 1944 that prompted the creation of his game. Which suggests that maybe, just maybe, something of those spiritual convictions did leak into the murderous German-killing nature of the game.

Maxim "Doomjedi" Genis is a Ukrainian-born Jew living in Israel.

He claims that the team who developed *Sonderkommando Revolt* never discussed their politics, their religious views, or anything about the Holocaust or let any of that "leak" into the game itself. "We just didn't care about it," he says.

"The project is cancelled because I cannot stand media exposure of any kind. I'm in deep emotional trauma (very deep), and need time to recover. I cannot start recovering before the spotlight of the world is turned off me. I'm dealing with it alone (living alone)—and it's 100 times harder.

"I can't eat, barely sleep, can't work or function, cry ten times a day... You really can't imagine (and hopefully never will)...you

can't...simply can't imagine...I'm devastated...I can't eat, barely sleep, can't work or function, cry ten times a day...You really can't imagine (and hopefully never will)...you can't...simply can't imagine...I'm devastated...

"I didn't do this for money and exposure, and I have no internal emotional powers to deal with the

press, the violation of my personal privacy and life, etc.

"I have nothing in this [game] to show disrespect to my people and their suffering at the time. I didn't want to offend anyone in this mod. I'm not only a Jew myself, [and] not only believe I was a Jew in the Holocaust, but I'm also a spiritual person."

Sounds to me like a guy whose spiritual life would lead naturally to a head filled with images of unspeakable brutality against Germans. A candidate for sharing a room with Professor Deborah Lips-tatic in the Bellevue psychiatric ward. Or no?

The Tablet: A New Read on Jewish Life.

Here the *Tablet*, a consistently interesting read on Jewish life that is not really very often "new" addresses the Noam Chomsky/Robert Faurisson scandal yet once again.

[Excerpts]

TABLET: In your work, there are two separate things that you've written that touch on the political question of anti-Semitism and that I look at together and try to reconcile. The first was the introduction you wrote to a book by Robert Faurisson, who became notorious for writing two letters to *Le Monde* denying that the gas chambers existed and claiming that the suggestion that they did exist was part of a Jewish plot or hoax.

CHOMSKY: Are you asking why I would support Faurisson's right of freedom of speech?

TABLET: Freedom of speech is one thing. Denial is

CHOMSKY: Freedom of speech is the whole issue for me. I happen to be an anti-Stalinist and an anti-Nazi, so I don't think that the state should be granted the right to determine historical truth and to punish people who deviate from it. That is the one and only issue. The so-called introduction was a statement I was asked to write. It's

called "Some elementary remarks on freedom of expression." That's what it's about: Freedom of expression.

TABLET: You were simply concerned about the attempt of the French state to censor Faurisson, and you didn't care what he wrote?

CHOMSKY: It's more than censoring. It's determining historical truth. The issue at that time, if you actually read the title of his memoir, it said, "Memoir in defense against those who accuse me of falsification of history."

Sara Bloomfield, Director of the U.S. Holocaust Memorial Museum, earns

I learn from the *Jewish Forward* that Sara is paid some \$550,000 a year for her services. She will earn millions (millions!) of dollars over the next few years for keeping track of such matters as where CODOH might run a little ad in a student newspaper. Remarkable!

Anyhow, she can rest assured that she will have something to do shortly. Might have to do with the re-release of Claude Lanzmann's nine and one-half hour movie *Shoah*. Might have to do with the upcoming conference sponsored by UNESCO, an "International Sym-

posium on Freedom of Expression." In either case we'll take it to the student masses so that Sara can take a run at earning her money..

Half a million dollars a year? If only I could come close?

Bradley

Smith's Report

is published by

Committee for Open Debate on the Holocaust

Bradley R. Smith, Founder

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UNESCO Symposium and Conference on Freedom of Expression

"UNESCO promotes freedom of expression and freedom of the press as a basic human right, through sensitization and monitoring activities. It also fosters media independence and pluralism as prerequisites and major factors of democratization by providing advisory services on media legislation and sensitizing governments, parliamentarians and other decision-makers."

Following are four letters sent to leading participants of this UNESCO Symposium and copied to personnel in UNESCO Headquarters and to its field offices throughout the world. The letters went to:

Irina Bokova, Director-General of UNESCO.

Frank La Rue, Special Rapporteur on the promotion and protection of the right to freedom of opinion and expression.

Jean-François Julliard,
Secretary General

Reporters Without Borders

At this point the Secretariat-General opened the Symposium with a talk significantly focused on Free Expression. Free Expression here, Free Press there, Free Speech here, again and again. It was unbelievably blind to the issues of free expression in Europe so I have included it here, with my response.

It is understood that Ms. Bokova will not respond publicly to criti-

cisms of her actions with regard to freedom of expression. The purpose of these letters from CODOH is to make the hypocrisy of UNESCO claims about supporting freedom of expression, when it does so only for some, will be obvious to



Irena Bokova

her associates worldwide. The awareness of this double standard will drift from office to office and, if we stay with it, will slowly rise

up through UNESCO bureaucratic ranks to—where?

The vast majority of UNESCO field offices are outside the European Union and North America—in short, out in the big world where accusations of anti-Semitism are growing increasingly ineffective.

Irina Bokova
Director-General of UNESCO
UNESCO Headquarters
Place de Fontenoy
Paris, France

20 January 2011

Dear Director-General:

UNESCO proclaims on its Website that: "Freedom of information (FOI) is a fundamental human right as stated in the [UN General Assembly 1946, Resolution 59](#)."

UNESCO states that its "mandate as set out in its [1945 Constitution](#) specifically in mandat-

ing the Organization to 'promote the free flow of ideas by word and image.'"

I presume that you are aware of the fact that if I go to Germany or Israel to argue for a free exchange of ideas on the question of the WWII German WMD (homicidal gas-chambers) I will be arrested, prosecuted, and in all likelihood imprisoned because I will have questioned publicly what the German and Israeli States demand that I not question. In your published "credo" for UNESCO, which you refer to as a "New Humanism," you write that you will "not cede" with regard to the "dignity of every human being."

Director General Bokova: do you personally find it "dignified" to cooperate via your office with the imprisonment of men and women for thought crimes? Those who hold that the German WMD charges should be examined in the routine way that all other historical questions are examined?

If you do, there are men and women in UNESCO Headquarters and in UNESCO field offices all over the world who would like to know how you can dignify that position. So would I.

Sincerely,

Bradley R Smith
Committee for Open Debate
on the Holocaust
PO Box 439016
San Ysidro CA 92143
Tel: 209 682 5327
E-mail: bsmith@prodigy.net.mx
Web: www.codoh.com

NOTE: This letter will be copied to personnel at UNESCO Headquarters and to UNESCO Field Offices throughout the Arab states and in North America.

**Frank La Rue,
Special Rapporteur on the promotion and protection of the right to freedom of opinion and expression
Palais des Nations
CH-1211 Geneva 10
Switzerland**

Fax: +41 22 917 9006
Email: freedex@ohchr.org

21 January 2011

Dear Mr. Frank La Rue:

On 26 January you will give the keynote address to the two-day UNESCO symposium and conference on the status of press freedom worldwide, freedom of expression on the internet, and the safety of journalists. These are matters that I am interested in.



Frank La Rue

I have here your Statement to the Fourteenth session of the Human Rights Council at Geneva, 3 June 2010, on the promotion and protection of the right to freedom of opinion and expression. With these remarks you note that "The Human Rights Council, through resolution 12/16, asserted that the exercise of the right to freedom of opinion and expression is one of the essential foundations of a democratic society, and is instrumental

to the development and strengthening of effective democratic systems."

What do you make then of the fact that in France, where UNESCO is head-quartered in Paris, there is no freedom for individuals to fully exercise their right to freedom of opinion and expression when it comes to asking questions about fragments of World War II history? One such question is: "What proof is there that the German WMD (homicidal gassing chambers) actually existed?" Remember the Iraqi WMD fraud?

What do you make of the fact that the French citizen Vincent Reynouard is presently imprisoned for what the French State holds to be a "thought crime"—questioning this or that fraction of the orthodox Holocaust story?

Have you looked into the matter of this French prisoner? Have you decided to not look into it? I see that recently, in your position of Special Rapporteur for UNESCO you have addressed the right to freedom of opinion and expression for folk who live in Tunisia, China, Mexico, Italy, Colombia, Venezuela and even in The Maldives. Are you suggesting perhaps that the Maldivians have the right to freedom of opinion and expression while Frenchmen do not?

Please don't take this the wrong way. It is my view that you are entitled to your opinion, and that you have the right to express it, as does the Director-General of UNESCO, Irina Bokova. Nevertheless, it would be interesting to hear you explain why Vincent Reynouard is imprisoned for stating publicly that he questions what the French State holds to be true regarding one

Continued on page 12

The Holocaust in 2525

by Jett Rucker

Most people who appreciate what an invidious mythology it is that today passes for the “history” of the holocaust are frustrated by how little progress that history has made in the direction of truth in the decades that revisionists have been active. Over the past thirty years or so, the horrors experienced by the victims of the holocaust have been magnified and broadened while the demonization of Germans has become more vicious and the suppression of dissenting views, steadily more thorough and brutal. It is fair for revisionists to wonder: where is this all heading, and how will it “end up”? Some of the more egocentric among us secondarily wonder: will any of today’s revisionists ever be recognized as the first expositors of the truth?

As for that secondary question, the answer is simple and obvious to me: revisionists who today are active or already dead will gain no lasting recognition, as I hope to demonstrate in the following, but there is another surprise among my conclusions on this point that may console: their views, at least in the negative—as to what did not happen, or was not done—will prevail over the long term. Not only that, but this outcome is already foregone. Revisionists’ work is today practically done. It can be extended, reinforced, made marginally more-compelling, but their work that exists today is more than sufficient to bring about the results I anticipate. And, to repeat myself,

they will not be recognized—none of them, by anyone, at any time, with occasional, obscure exceptions among specialists and collectors of curiosities.

As to the larger question of how the history and, alongside it, the myth, will develop, I’ll first state a few assumptions and caveats. My conclusions reflect my tentative belief that over time, as the history of a certain time, place, and event “fades” and loses both detail and

My speculation concerns what that cabal among us whom we call “historians” will be telling us, and each other, about the Jewish experience in Europe from 1938 to . . . perhaps the present year of 2525.

emotional potency, it grows more accurate. It grows more accurate, first and foremost, from the gradual erosion of falsehoods from its details. Along the way, here and there, but rather sparsely, a detail or impression is “picked up” and added to the account. Some of these details will, of course, be conditioned by subsequent experiences, be wrong or off the mark, but I surmise that a bare majority of them may add to the accuracy of the emerging account, however unverifiably. These are assumptions of mine that I will not undertake to defend; I state them for the use of anyone assessing my expect-

tations. None of us will ever know if they’re correct unless we test them by looking back from today at the histories of yesteryear, which is where my assumption comes from in the first place.

I do not consider my predictions to be sensitive to future events. Civilization may fry itself to a cinder in a nuclear holocaust (remember that kind of holocaust?), a Jewish state may expand to encompass everything from the Euphrates to the Nile, or may morph into a pan-Semitic simulacrum of its present self at peace (or war) with similar neighbors, all bearing names that we would recognize today. America may be the hegemon, or China, or Nauru, for that matter. My speculation concerns what that cabal among us whom we call “historians” will be telling us, and each other, about the Jewish experience in Europe from 1938 to . . . perhaps the present year of 2525. The Jewish nation, with or without territory, may have shrunk to numeric and influential insignificance, or it may be able to claim allegiance from some double-digit percentage of the world’s (surviving) population. None of these things much affect the course of history.

The dynamic that governs my narrative is best compared to the recently enthroned principle of plate tectonics (climate change is too rapid, at least in the popular imagination). The changes to the dominant account of the holocaust, as well as to other matters attended to and cared about by large num-

bers of people, occur over many generations, such that any movement in its content or import is typically imperceptible over any single lifetime or, if perceptible, displays within any single lifetime a direction of movement unrelated to the long-term trend of its movement. Not only does no individual historian who means to continue being a historian to retirement age not undertake to move humanity's understanding of a seminal matter perceptibly during his or her career, but in fact humanity's understanding of such matters may be regarded as quite immovable for all practical purposes. The only "forces" (tendencies would be a better word) that produce actual movement in such matters may be compared temporally to the hydrological forces that carved the Grand Canyon.

But those forces, and their tendencies, are in fact inexorable. And the work revisionists have done to the present day, graven as it is in a million hard-disk drives all over the world, has established the gravitational field that already predetermines the course of future development viewed beyond the lifetime of anyone alive today, or their grandchildren. The fact is that no historian making full use of his professional skills can inspect the oeuvre of today's past and present revisionists without realizing that the regnant account of the holocaust today is largely bunkum. Note well, this is *not* my assumption; it is my judgment of the facts on the ground.

Most practicing, licensed, historians will not review this material, but those with an interest—a desire to find the truth of the matter—will. Now, taking that small minority who do review this material,

most will decline fully to bring their skills as historians to bear, and will come away unconvinced; those few who approach the matter openmindedly will, as I said, be convinced. Over time (generations), the proportion of those convinced in this subject, which is all the while fading from the immediate importance it seems still to enjoy in the present late day, will grow, so that interest declines even as understanding among those still

It will, of course, compete with other myths in its struggle to control the masses of the earth. It may command sufficient power to offer the sort of proposition to masses of the earth that Charlemagne offered to the pagans he found in Gaul: submit, or die.

interested grows. This, in turn, will produce a glacial, inexorable "trimming" of the excesses of the mythology in the account, approaching a core of truth that embodies progressively less of the original (and substantially wrong) whole. One or two renegades in each generation may dare to unearth an affirmative point from the revisionists of yore; most of these will be slapped down smartly and well. None will cite their sources, for these are buried in the mists of obscurity and obloquy.

No revisionist of today, no matter how young or hopeful, may hope for recognition—not now, nor ever. Nor may she hope for any discernible movement of public opinion in the direction in which the truth lies. Perhaps that is why so many revisionists are old. They

are beyond the age at which such hopes may be entertained for anything they do, or ever did.

But over the eons, the *negative* effects—the false assertions in past accounts—will yield to the merciless effects of time and water, or their analogue, truth. These will fall away, bit by infinitesimal bit, their disappearance totally unattributed, and unremarked by any but the most obsessed, those most devoted to each mote of the fraying myth.

And these, the keepers, as it were, of the flame, those who have taken to heart the command, "Never Forget," they will have recourse to the Eternal—religion. Religion, and its modern analogue, nationalism, will preserve, uplift, and even, in some hopefully narrow confines, enforce adherence to the myth in its full, and glorious, and even growing inflorescence. It will sustain the hopeless, galvanize the aimless, inspire the thoughtful, and empower the ambitious, in whatever ambit finds its own sustenance in the mythology—for now, we might call it Israel. The scope of this future megalodon, whatever it is, will define the power of the myth, and the power of the myth, in turn, will define the power of the body that nurtures it.

It will, of course, compete with other myths in its struggle to control the masses of the earth. It may command sufficient power to offer the sort of proposition to masses of the earth that Charlemagne offered to the pagans he found in Gaul: submit, or die. Other myths, God forbid, may be subjecting other masses within their spheres of control to choices of the same type. Or, the myth may find itself competing against liberated masses who have rejected invidious mythology altogether, and are animated by the

implacable drive to be and remain free of enslavement to any myth, nationalistic, religious, or other.

And for the incorrigibly optimistic, there theoretically remains the ideal that seems today beyond hoping for: that the holocaust mytholo-

gy will by 2525 have joined all other group hatreds in the dustbin of historical irrelevance, and will have no sway outside a tiny cabal of outcasts huddling in isolation on some distant rock in the middle of an angry sea.

May they, and all the mythologies that inspire us to hatred, fear, or mistrust of each other, forever remain in their faraway fastness.

Facing a New Decade

by Thomas Kues

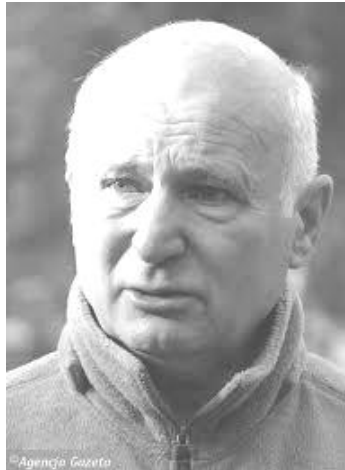
Counting the years properly we are now facing a new decade. What will it bring for holocaust revisionism?

In one of my first articles (issue 150) for *Smith's Report*, "What Remains to Be Researched?" I outlined a number of areas still in need of research and mentioned a number of studies in need of translation into English. In the two and a half years that have passed since then, much of this research has in fact been carried out.

In 2010, coinciding with the new trial against John Demjanjuk in Munich, the first revisionist study on the Aktion Reinhardt "extermination camp" of Sobibór was published, co-authored by myself, Jürgen Graf and Carlo Mattogno and titled *Sobibór: Holocaust Propaganda and Reality* (TBR Books). The most important part of this book is undoubtedly the analysis of the results from an archeological survey carried out at the former Sobibór camp site by the Polish professor Andrzej Kola in the years 2000-2001.

Kola had previously published an article on his research in a rather obscure Polish journal in 2001, but this was never translated into any

Western language, or for that matter referenced by any of the orthodox experts on the Aktion Reinhardt camps. The reason for this is easy to see. While Kola pays the necessary lip service to the mass extermination dogma, the published results from his probings



Andrzej Kola

and diggings clearly show that the official claim that Sobibór served as a "pure extermination center"—a claim based exclusively on "eyewitness" testimony—do not hold water.

Instead of the concrete gas chamber building described by the "eyewitnesses," Kola discovered, at

the site where this murder factory should have been located, the remains of a huge wooden barrack, with dimensions incompatible with those of the alleged gas chamber building, containing numerous fragments from toilet articles and clothing. Not far from this barrack he also discovered the remains of a smaller building containing an oven. These finds suggest a large delousing barrack and a smaller hot-air delousing chamber, something which greatly strenghtens the revisionist hypothesis.

Neither Kola nor a later Israeli-Polish team of archeologists active in 2007-2008 managed to find the slightest trace of the alleged gas chambers, despite fine-combing the three-hectare area of the "death camp proper" with probes and advanced equipment. In other words, the homicidal gas chambers at Sobibór never existed. Thanks to the research of Kola we can now conclude, based on solid proof, that Sobibór was in fact what Himmler had called it in a directive from 5 July 1943, namely a transit camp.

In Chapter 10 of our study we discuss the deportation of Jews to the German-occupied territories of the Soviet Union via the

"extermination camps"—which were in fact all transit camps. A key piece of evidence presented here is the wartime diary of Herman Kruk, who served as head librarian in the Vilna ghetto. Kruk's diary entries from April 1943 shows that a large number of Dutch Jews, which according to mainstream historiography were "gassed" in Auschwitz and Sobibór, were in fact deported to Lithuania.

The discovery of these diary entries prompted me to write a survey of the available evidence for the eastward transit of supposedly murdered Jews, which is currently being published in installments in the *Inconvenient History* web journal under the title "Evidence for the Presence of 'Gassed' Jews in the Occupied Eastern Territories".

In 2009 Carlo Mattogno published in Italian *Il Campo di Chelmno tra Storia e Propaganda*, the first full-length revisionist study on the first-constructed of the "extermination camps," Chelmno (also known as Kulmhof) in the Warthegau district of occupied Poland. This volume, which presents an abundance of evidence against the official Chelmno historiography, which has it that some 150,000 Jews were murdered at this camp in "gas vans," is scheduled to be published in English by TBR Books in mid-2011 under the title *Chelmno: Myth and Reality*. Among other things, Mattogno demonstrates, based on the published results of four archeological surveys, that the only means of cremation which existed in the camp, a single open-field oven of a known type, could only have incinerated at most 45 corpses within 24 hours, so that the cremation of the alleged 150,000 victims would have lasted until

1951, and that the amount of human remains present in the mass graves at the former camp site is absolutely incompatible with the supposed victim figure.

Furthermore, a diary entry of Herman Kruk from 4 July 1942 as well as two diary entries penned on 14 and 30 July 1942 by Avraham Tory, the secretary of the Jewish Council in the Kovno ghetto, confirm independently of each other that many of the Jews deported to Chelmno ended up in Lithuania, where they were

In Healthcare in Auschwitz, scheduled for publication in late 2011, the vast measures undertaken by the Auschwitz camp administration for the sake of the inmates' health are for the first time revealed in their full scope, including detailed regulations for the proper nourishment of the inmates and the construction of a large hospital complex wherein surgeries were carried out on thousands of Jewish inmates allegedly marked for death.

employed in road construction. With the publication of this volume, all six "extermination camps" (as well as the "auxiliary extermination camp" of Stutthof) have been the objects of devoted book-length revisionist studies. It thus marks a milestone in the history of holocaust revisionism.

Naturally Mattogno spends many pages of this book discussing the evidence for the alleged murder weapon employed at Chelmno, the so-called "gas vans," concluding

that the scanty "proofs" dished up by the holocaust historians for the existence and use of these vehicles is devoid of any real evidentiary value. The issue of the "gas vans," which were allegedly used not only at Chelmno but also in Serbia and the occupied Soviet territories, is also dealt with in detail in French revisionist Pierre Marais' study *Les camions de gaz en question* from 1994, which will be published in a fully revamped English edition as *The Gas Vans: A Critical Investigation*, in late 2011.

The indefatigable Carlo Mattogno is most of all known as an expert on the Auschwitz-Birkenau camp complex, and in December 2010 his most exhaustive study on this subject, *Auschwitz: The Case for Sanity*, was published in English. This 756-page volume critically examines Jean-Claude Pressac's and Robert Jan van Pelt's desperate, deeply flawed and sometimes plainly absurd attempts at proving the existence of the alleged homicidal gas chambers at Birkenau, and as well traces how the Auschwitz gas chamber legend came into being. It is the most definitive revisionist statement on the Auschwitz gas chambers to date.

In late 2011 it will be followed by what might justly be called Mattogno's long-awaited magnum opus, *The Crematory Ovens of Auschwitz*, a likewise monumental study on the five crematories at Auschwitz-Birkenau, whose incineration capacities play a crucial role in determining the veracity of the mass-extermination claims. The publication of these two volumes however does not mark the end of Mattogno's research efforts.

In *Healthcare in Auschwitz*, scheduled for publication in late

2011, the vast measures undertaken by the Auschwitz camp administration for the sake of the inmates' health are for the first time revealed in their full scope, including detailed regulations for the proper nourishment of the inmates and the construction of a large hospital complex wherein surgeries were carried out on thousands of Jewish inmates allegedly marked for death.

Auschwitz: Assistenza sanitaria, "selezione" e "Sonderbehandlung" dei detenuti immatricolati (Auschwitz: sanitary service, "selections" and "special treatment" of registered inmates, Effepi 2010) serves as a sort of companion volume to *Healthcare in Auschwitz*, as well as a follow-up to Mattogno's previous study *Special Treatment in Auschwitz* (2004), and discusses the "special treatment" of registered Auschwitz inmates and the allegation of mainstream historians that this term meant the selection of sick detainees for killing in homicidal gas chambers. This volume hopefully will be published in English during 2012.

As was recently mentioned during a broadcast of Carolyn Yeager's radio show *Heretic's Hour*, Jürgen Graf, Carlo Mattogno and I are embarking on one of the largest revisionist research undertakings to date. The subject of this research project will be the last major aspect of the holocaust that has yet to be dealt with in detail by revisionists, namely the alleged mass extermination of 1 to 2 million Jews carried out by the *Einsatzgruppen* in the German-occupied parts of the Soviet Union. This part of the holocaust is especially complex, as we are not dealing here with isolated

phantasms within very limited areas (I am talking here of the "gas chambers" in the "extermination camps"), but with mass shootings of the most varying scopes carried out at hundreds of locations during a three-year period. The orthodox allegations are based on a number of activity and situation reports supposedly dispatched by the *Einsatzgruppen* themselves.

While there is no question that mass shootings were carried out in the East, there are several questions in need of critical inquiry, chief of them are:

Our opponents are a veritable army of certified court historians and skilled propagandists with virtually unlimited funds and resources, as well as mass media and the legal and political systems on their side—yet despite this, "Holocaust studies" appear increasingly moribund, not to say brain-dead.

a) Were the *Einsatzgruppen* ordered to exterminate Jews based solely on their ethnicity?

b) Are the reports presented as evidence for the mass extermination genuine and reliable?

c) How many Jews were actually killed by the *Einsatzgruppen*?

In order to answer these questions we must survey the entire available contemporary documentation on the *Einsatzgruppen*, which means going through tens of thousands of document pages. In fact, one of the initial obstacles we are now facing even before the start of our research is the pressing need

to transfer this vast documentation from microfilm to digital media, something which unfortunately costs a rather large sum of money. We would be most grateful for any helping donations, however small (we can be reached via CODOH).

Where is Holocaust revisionism heading in this new decade? As seen above, we will soon have covered virtually all aspects of the holocaust question in our research. What remains now, first and foremost, is to reconstruct, piece by piece, what actually happened to the Jews in German-controlled Europe during World War II, to map the real history of the camps, the ghettos, the deportations and the victim figures.

Carlo Mattogno has dubbed this new constructive side of revisionism "affirmationism." The best examples of this affirmationist trend in revisionist research can be found in Mattogno's own latest studies on Auschwitz. While running the risk of sounding self-promoting, I see my own research concerning the actual fate of the "gassed" Jews as another example of affirmationism, as this seeks to provide an answer to the anti-revisionists' favorite rhetorical question: "If they were not gassed, then what happened to them?"

During the coming decade revisionism will have many challenges to meet, but also many opportunities to take advantage of. I will begin with listing the challenges.

First and foremost there is a lack of revisionist researchers. The number of revisionists carrying out original research are probably no more than ten—that we know of now. This does not mean that we necessarily need x number of full-time researchers. It would be just as

well to have a sizable number of spare-time researchers, preferably from varied disciplinary backgrounds, who contribute high-quality articles from time to time, or only once or twice. As a saying in my native Sweden goes, "many small streams will form a large river."

Our opponents are a veritable army of certified court historians and skilled propagandists with virtually unlimited funds and resources, as well as mass media and the legal and political systems on their side—yet despite this, "Holocaust studies" appear increasingly moribund, not to say brain-dead. We on the other hand, while lacking manpower and funding both, have dedication and the endurance that comes from knowing that historical truth is on our side and that this truth ultimately will prevail.

It would be most welcome if new revisionist researchers would appear in eastern Europe. I am thinking specifically of Romania, Moldavia, the Baltic states, Belarus, Ukraine and Russia, as natives of these regions would have many advantages in dealing with the two great remaining problems of revisionist research, the *Einsatzgruppen* killings and the fate of the "gassed" Jews deported to the occupied Soviet territories. Especially welcome would be research from scholars with access to historical archives.

Such researchers should realize that it is possible for them to publish findings of a revisionist nature without running any risk of being charged with "Holocaust denial," provided they proceed cautiously. For example, if a historian, based on testimonial or documentary evidence, were to

demonstrate the presence of French, Dutch or Belgian Jews in a camp or ghetto in Belarus during the period 1942-1944—a fact not allowed for by mainstream historiography—but refrained from discussing how exactly these Jews had reached occupied Soviet territory and paid the necessary lip service to the orthodox version of the holocaust, he could go scot-free, provided that he knew how to play his cards well.

Even discoveries of documents concerning transports of supposedly "gassed" Jews to the East

Today this challenge is not necessarily posed only by people mishandling revisionist arguments for political ends; there are also individuals spreading fallacious arguments in the name of holocaust revisionism.

could possibly go unpunished with enough reference to the find constituting an "exception" (though publication outside peer-reviewed channels might prove necessary). This would amount to a kind of "salami tactic," or undercover revisionism which might appear to some to be cowardly; but in some cases, and particularly under an increasingly totalitarian atmosphere, this might be the most effective way to proceed. This would serve to undermine the orthodox dogmas from within, by piling anomaly upon anomaly until critical mass is reached and the stability of the holocaust house of cards could no longer be maintained. I recommend that prospective researchers read through my above-mentioned article series on the presence of

"gassed" Jews in the East, which can be regarded as a stepping-stone for further research into this issue.

The second challenge is the legal persecution of Holocaust revisionists taking place in many European nations. There is no sign that this persecution will decrease; rather we must be prepared that it will increase as revisionism gains new victories. The more the facts presented by revisionists threaten the system, the more we in turn will be threatened by the system. Alarming, a trend has recently been seen among the governments of the Western world, in connection with the Wikileaks "Cablegate," to seek to gain control over the Internet. We should expect open and covert attacks on revisionist websites under the guise of campaigns against "online terrorism," and we should therefore do our best to counter the encroachment of censorship into Internet freedom and civil liberties. As long as the Internet remains free, revisionism cannot be stopped.

The third (thankfully minor) challenge is posed by what I prefer to call "pseudo-revisionists." Carlo Mattogno warned about this phenomenon in his book *My Banned Holocaust Interview*, originally published in 1995. "Unfortunately, for some years now, several groups of 'Naziskins' have appropriated some revisionist positions for their own particular ideological-propagandistic purposes. These are revisionism's most dangerous enemies: first, because they spread a version of revisionism which has been simplified to the point of banality, giving the impression that revisionist arguments are all nonsense; and secondly, because

they provide a justification for those who claim that revisionism is a Nazi phenomenon (...).

Today this challenge is not necessarily posed only by people mishandling revisionist arguments for political ends; there are also individuals spreading fallacious arguments in the name of holocaust revisionism. Their usual operating procedure is to claim that virtually every document relating to the fate of the Jews has been forged, without backing up their vast accusations with any form of evidence. Two concrete examples of this are so-called "Krema denial," the assertion that all or most of the crematorium building at Auschwitz-Birkenau never existed, or that those structures were in fact bakeries or some such, and what might be called "Aktion Reinhardt denial," the claim that the camps Belzec, Sobibór and Treblinka not merely did not function as extermination centers, but actually did not exist at all, with no Jewish deportees ever reaching them.

Both of these positions lack any kind of evidential support and are contradicted by archeological evidence as well as by hundreds, even thousands of pages of doubtlessly authentic documents—evidence which is fully congruent with the revisionist position and which does not in any way provide proof of homicidal gas chambers. Whether this pseudo-revisionism stems from ignorance, politically motivated subjectivism ("everything that furthers my agenda is permissible") or covert activism by anti-revisionists and Zionist trolls (or "Hasbara activists" as they prefer to call themselves), it lends ammunition to our opponents, who can use these individuals as straw

men and say things like: "See, the revisionists are denying that the camps existed. They are either crackpots or liars."

I should remind my readers that the need to counter this challenge has nothing do with defending any revisionist "dogmas." Authentic revisionism is, by the very definition of the term, alien to the concept of dogmatic thinking. It is not the above-mentioned notions in themselves that are problematic,

Over the last four years it has been revealed that while postwar historians estimated that the Germans had operated between 5 000 and 7 000 detention sites, recent research shows that there in fact existed "somewhere in the neighborhood of 20 000 camps and ghettos of various categories, the majority of them located on occupied Soviet territory

but the fact that they completely lack any evidential basis. To stubbornly maintain an assertion without presenting a serious argument for it is to cling to a dogma, which is why I call these positions "pseudo-revisionist". What must be defended is sound scientific methodology. I see no real need for revisionist researchers to spend their valuable time discussing these vapid claims in detail (a rebuttal to Krema denial has already been offered by Mattogno in his article "Zu den 'nicht existierenden' Krematorien von Birkenau", *Vierteljahreshefte für freie Geschichtsforschung*, vol. 3, no. 3), but I do recommend that online revisionist debaters not let

such claims go unanswered—and that they educate themselves.

Then we have the upcoming opportunities and good news.

To begin with, it looks like the efforts of the powers that be to introduce anti-revisionist legislation into all member states of the European Union will be thwarted, at least temporarily, by constitutional friction in those states yet lacking such heresy laws. A recent statement from Sweden's constitution committee implies that such legislation most likely cannot be passed before 2014. The "Anti-Racist" legal framework constructed for the implementation of an EU-wide anti-revisionist law has also been watered down by those member states still paying a modicum of respect to the concept of freedom of speech.

The second piece of good news may not be very new, but will have implications for the coming decade. Over the last four years it has been revealed that while postwar historians estimated that the Germans had operated between 5,000 and 7,000 detention sites, recent research shows that there in fact existed "somewhere in the neighborhood of 20,000 camps and ghettos of various categories, the majority of them located on occupied Soviet territory" ("Largest Archive of Holocaust Records to Open," *USA Today* (online edition), 19 November 2006). Presently a 7-volume encyclopedia of these camps and ghettos is being compiled by Geoffrey Megargee of the USHMM. This piece of news is of great interest to revisionists, as it ties in with the question of the destination of the deported "gassed" Jews.

Other opportunities for further research will no doubt arise from

the "European Holocaust Research Infrastructure" (EHRI), a 7-million-euro project in which "seventeen research centres from Europe and Israel" will "transform the dispersed data available for Holocaust research in Europe, Israel and the United States into a cohesive corpus of resources" which will then be made available online for "maximum open access of these data" (<http://tinyurl.com/4bfjtao>). Experience has shown that openings of archives and releases of unpublished material strengthens the revisionist position while correspondingly weakening the orthodox.

Finally there is a very interesting development on the archeological frontier. As reported by me on the *Inconvenient History* blog, a young British forensic archeologist, Caroline Sturdy Colls of the University of Birmingham, is currently working on a project which involves identifying the mass graves at the site of the former Treblinka "extermination camp" using "the most up-to-date scientific techniques. This project will form the basis of her doctoral dissertation, which will be presented at the earliest by the end of 2011. Considering the fatal damage which the research

activities of Kola et al. at Belzec and Sobibór have caused orthodox holocaust historiography, the news of this high-tech survey is most welcome. One should never underestimate the Shoah defenders' propensity for shooting themselves in their collective foot of clay.

All in all, I believe that this will prove one of the most important decades in the history of holocaust revisionism. Let us face every challenge with renewed energy, and may our opponents live in interesting times, as the old Chinese saying goes.

On Fred Leuchter

Robert Faurisson

Michael Hoffman has recently sent me the new, enriched edition of the book he devoted in 1985 to Ernst Zündel's first big trial in Toronto that year. (The second big trial was to take place in 1988.) The present book bears the title *The Great Holocaust Trial* and the author dubs it the "twenty-fifth anniversary edition."

A few days ago, leafing through it to get an initial idea of the contents, I stopped short upon noticing, at pages 147–158, a text from 1992 by Fred Leuchter (the author of the famous "[Leuchter Report](#)" of 1988 on the alleged gas chambers of Auschwitz, Birkenau and Majdanek, and author as well of other reports, published in 1989, on the alleged gas chambers of Dachau,

Mauthausen, and Hart-heim castle).

I retained a vivid memory of this piece which at the time I had found deeply moving and which in 2010, that is, eighteen years after its writing, appeared to me, in light of the many other trying episodes that were to overwhelm F. Leuchter in the interval, more moving still. Its title was *Is There Life after Persecution?*, with the subtitle *The Botched Execution of Fred Leuchter* (<http://tinyurl.com/62ztc85>).

It was his paper for the eleventh conference of the Institute for Historical Review in the U.S. in October 1992, published in the *Journal of Historical Review*, Winter 1992–1993, pp. 429–444.

I hope that F. Leuchter, despite the condition in which he now finds himself, will somehow have the

time and strength to add to that heart-rending story the epilogue that may rightly be expected of him, which would deal with its author's life from 1993 to today. The whole, that is, the 1992 piece and the follow-up that remains to be written, would not fail to be translated into at least French and German.

F. Leuchter is one of the most endearing men I have ever met: his intelligence, his probity, his kindness and his courage are striking. His tribulations have gone well beyond what he has been able to tell us up to now. The Klarsfelds, Sabina Citron and the entire band of holocaustic shock troops, singling him out, ruined his life and reputation. Once down on the ground, he saw even some revisionists or semi-revisionists treat him

with contempt or condescendence. In London in November 1991, when his hardships and humiliations had barely begun, David Irving dishonourably left him to his fate, before ending up calling him a “simpleton”. As for Carlo Mattogno, he maligned the “Leuchter Report” not without taking up the moronic arguments of Jean-Claude Pressac who, however, some years later, was to realise that he himself had defended, with the help and money of the Klarsfelds, a dossier that was “rotten” and good only for “the rubbish bins of history” (sic). I could name the names of a few other persons who have behaved hardly better, but shall refrain from doing so.

To end, I prefer to yield to Fred Leuchter himself. Let’s hear how he held forth to his audience in 1992. Today, eighteen years afterwards, his declaration, whose substance has been confirmed by time, takes on an arresting significance:

Much to the dismay of my executioners, the execution was so badly botched that I am able to stand here before you to speak the truth, and to tell the world that it is not myself, but the Holocaust story that is dead. I repeat for the record: I was condemned for maintaining that there were no execution gas chambers at Auschwitz, Birkenau, Majdanek, Dachau, Mauthausen, or Hartheim Castle. There’s no proof for the charge, only innuendo, lies, and half-truths. Robert Faurisson, Ernst Zündel and others said this first. They, too, live as victims of botched executions, but nevertheless free to speak the truth in a strong and growing voice that repeats: No gas chambers, no gas chambers, no damn gas chambers!

Today, there is no longer a single person to come and assure us that he or she has, finally, found proof of the existence of those “damn gas chambers.” Spread the word! The magical gas chamber, like the whole “Holocaust”, is no longer anything but a tainted product of the industry, business and religion of the “Shoah”, even if certain historians, out of conformism or fear, persist in ritually mentioning its existence but without bringing forth any proof.



Fred Leuchter

At the dawn of the year 2011 we can say it with even more certainty than in the past: on the strict level of science and history, the alleged Holocaust of the Jews with its millions of survivors – amongst whom numerous miraculous ones – and its magical Nazi gas chambers is indeed quite dead.

The survival in the mass media of the vile wartime canard and most phenomenal bunkum of modern times has no more sense to it than the artificial survival of Ariel Sharon, kept by his doctors in an artificial coma since January 4, 2006, that is, for the past five years to the day, without any hope of coming back to life.

The last of the Jewish Mohicans to venture to find proof of “the Holocaust” at Auschwitz publicly re-

linquished his search on December 27, 2009: he was Professor Robert Jan van Pelt. Of the historians who showered us with purported testimony or confessions, I had requested “one proof, just one proof” of the reality of a physical extermination of Jews by Hitler or his associates.

Then, going for better precision, I let fly with “Show me or draw me a Nazi gas chamber!” Finally, going to still greater lengths for precision, I invited, so to speak, “Holocaust” researchers to go and visit the capital of “the Holocaust”, that is, Auschwitz, and then, at the very heart of the camp, stand before the ruins of the big crematorium II, which tell so much; I challenged them to find us the least trace, **on** or **beneath** the roof of the alleged gas chamber, of what they called holes and ducts for the pouring in of Zyklon B pellets. For my part, I summed up my observation and its consequences in four words: “No holes, no Holocaust!”

Well before that I had, moreover, published the building plans of that crematorium, plans which, along with a good number of other documents, I had discovered on March 19, 1976 in the archives of the Auschwitz State Museum and which had been kept hidden since the war. Those plans showed that the place which, according to what we are told, housed a homicidal gas chamber contained instead a simple depository, with the characteristic dimensions and layout for the keeping of corpses awaiting cremation.

Towards the end of this year, a book to be published in France will amount to a “laying of flowers and wreaths” on the grave of what the American Arthur Butz, in a masterly work published in 1976, already called *The Hoax of the Twentieth*

Century. And justice will thus be done to the memory of Maurice Bardèche, Paul Rassinier, Louis-Ferdinand Céline and a cohort of men and women who, the world over, have preferred accuracy to

lies. In the first line I see Ernst Zündel and Fred Leuchter. A hundred other real revisionists stand with them.

January 4, 2011

[This has been reprinted from Robert Faurisson, *The Unofficial Blog* (<http://tinyurl.com/6zddwjb>).]

UNESCO Symposium and Conference on Freedom of Expression

Continued from page 3

fragment of WWII history. Are all Frenchmen condemned to silence on this one issue—under the threat of State prosecution and imprisonment? And if not all, which ones are? Specifically?

As the Special *Rapporteur* on the promotion and protection of the right to freedom of opinion and expression, representing UNESCO and the longing for liberty all over the planet, could you not say a few words about the imprisonment of Vincent Reynouard for the crime of thinking for himself, rather than for the State?

Thank you for your attention, and good luck to you out there on the podium.

Bradley R. Smith, Founder
Committee for Open Debate on the Holocaust

NOTE: This letter will be copied to offices at UNESCO headquarters and to UNESCO field offices.

At the desk here, reflecting on Irina Bokova, the brain recalls my wife telling me: "God lives hypocrites too." It was the brain. I had nothing to do with it.

**Jean-François Julliard,
Secretary General
Reporters Without Borders
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75009 Paris - France**

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26 January 2011

Dear Secretary General Julliard:

It is good to know that you will have participated in the UNESCO International Symposium in the panel addressing the state of press freedom worldwide. There may be no more important matter facing human culture today than what *Reporters sans frontières* stands for, "the freedom to inform and to be informed."

RSF states: "The right of all to freely inform the public and to be informed is absolute." *RSF* quotes Article 19 of the Universal Declaration of Human Rights: "... everyone has a right to freedom of opinion and expression, which includes the right not to be penalized for those opinions and to 'seek, receive and impart' information and ideas by whatever means, regardless of national borders."

This represents an ugly irony that is difficult for me to understand. All over Europe, but especially in nations such as France, Austria and Germany, writers and publishers are being "penalized" with imprisonment for addressing publicly specific fragments of WWII history, including, but not limited to, the German WMD (gas-chamber) question. Has *RSF* come to the aid of such men and women as Vincent Reynouard, Wolfgang Froelich, Gerd Honsik, Sylvia Stolz or Horst Mahler? Not that I am aware of. Why not?

These writers are in prison today for having believed in the "absolute right of all to freely inform the public and to be informed." Am I to take it that *RSF* only "half-believes" what these men and women truly believe – that "The right of all to freely inform the public and to be informed is absolute"? *RSF* says nothing. *RSF* does nothing. *RSF* will go to the ends of the earth in Asia, Africa, South America and especially the Muslim world to protest the imprisonment of writers and publishers, but it hasn't a word to say about the imprisonment of writers in Western Europe, the place where *RSF* itself is housed.

Jean-François Julliard: a simple question. I would be willing to tra-

vel to France to speak publicly about the irrational vocabulary of the American professorial class with regard to the Holocaust question. I gave such a talk in Tehran in 2006. You can find it here: <http://tinyurl.com/299d2d9>

I did not need the support of *RSF* in Iran, but I would need it in the land where *RSF* is headquartered – in France. Would *RSF* argue publicly that I would have the right to speak, that French men and women would have the right to listen to me speak, without the threat of arrest, trial, and imprisonment? Or would *RSF*, representing half-believers in Article 19 of the Universal Declaration of Human

Rights – half-believers being those who believe that Article 19 was



Jean-François Julliard

meant to protect some at the expense of the rest – allow the French

State to take me down? I hardly need to ask, do I?

Sincerely, but with a sincere sense of disappointment,

Bradley R Smith
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NOTE: This letter will be copied to administration and staff at UNESCO Headquarters and field offices.

Address by Irina Bokova, Director-General of UNESCO on the Occasion of the Opening Session of the International Symposium on Freedom of Expression

UNESCO
26 January 2011

Your Excellency Birgitta Ohlsson, Minister for European Union Affairs of Sweden, Mr. Frank La Rue, United Nations Special Rapporteur on the Promotion and Protection of the Right to Freedom of Opinion and Expression, Excellencies,

Ladies and Gentlemen,

It is a pleasure and an honour to open the second *International Symposium on Freedom of Expression* in the house of UNESCO. I wish to thank Sweden and the Swedish National Commission for UNESCO for their generous support to this initiative. It is important that we continue the dialogue we launched with the first International Symposium in 2009. I am grateful for the

presence of so many representatives from Member States, the private sector, non-governmental organizations, academia and the media. I think we have brought together today everyone who should be here – and from a wide range of countries.

I extend warm greetings also to Mónica González Mujica, laureate of the *2010 UNESCO/Guillermo Cano World Press Freedom Prize*. Your courage is exemplary and your work inspiring. Thank you for being here with us.

Ladies and Gentlemen, We meet to explore the current state of press freedom across the globe, the safety of media professionals and freedom of expression over the Internet. We are here, I think, because we all agree on some key

points. We agree that freedom of expression is a fundamental human right underpinning all other civil liberties. We agree that it is a key ingredient of tolerant and open societies and that it is vital for the rule of law and democratic governance.

We agree also that freedom of expression is key for growth. Freedom of expression allows for the free flow of ideas necessary for innovation. It bolsters accountability and transparency across the public and private spheres. I hope we agree also that freedom of expression implies responsibility – responsibility to accurate information and for professional ethics, responsibility to promote tolerance and understanding.

UNESCO's mandate builds on these principles. Our Constitution

calls on Member States to work together to advance mutual knowledge and understanding between peoples through the “free flow of ideas by word and image.” UNESCO is driven by the idea that the defences of peace must be built in the minds of men and women. Freedom of expression is a foundation stone of these defences.

We may agree on all of these points, but we have come together, because our times feature great paradox. We have unprecedented opportunities for expression at our disposal thanks to new technologies and the Internet. More and more people are able today to produce, update and share information widely, within and across national borders. We have fabulous new ways for data to be stored efficiently.

All of this is a blessing for creativity, exchange and dialogue. At the same time, new threats are arising. In a context of rapid change, these are combining with older forms of restriction to pose formidable challenges to freedom of expression. These challenges take different shapes in various contexts, but they share the same nature, as violations of a fundamental human right.

A pluralistic and editorially independent press is not common throughout the world. Legal and regulatory mechanisms of control remain in many countries. Taxation and licensing procedures are used still as means of control and deterrence. Defamation charges too often remain criminalized rather than part of the civil code. National legislation on media and freedom of information fails in some countries to meet international standards. In others, such legislation has yet to be implemented – or even passed.

Challenges arise also inside the media sector. Professionalism could be strengthened almost everywhere in the world. The accountability and credibility of media has fallen too often under question. Voluntary self-regulation mechanisms need to be established or strengthened in many countries.

Violence against journalists remains the most serious danger to freedom of expression. According to *Reporters Without Borders*, whose Secretary General is among our speakers, 57 journalists were killed for reasons connected to their

George Orwell once wrote that “if liberty means anything at all, it means the right to tell people what they do not want to hear.” Freedom of expression means, indeed, the right to inform, whatever the context is, however difficult the situation might be.

work in 2010. UNESCO takes this threat very seriously. As Director-General, I speak publicly on every occasion a journalist has lost his/her life and appeal to the appropriate authorities to investigate the circumstances of this death and inform UNESCO about the results.

Most of those who face death are not correspondents in war settings, but local journalists reporting on corruption and criminality. They are simply silenced to keep misconduct from being revealed. Short of death, journalists across the world are pressured, intimidated, threatened and abused. Too many journalists find themselves in prison for the wrong reasons. Too many are forced to flee their countries. Too many resort to self-censorship to protect themselves.

The last decade has seen rising impunity for such crimes. We all need to redouble our efforts to redress this unacceptable situation.

The digital age is giving rise to new threats to the safety of those who publicly disseminate information. Every week, we learn about new ways in which information is censored, filtered and blocked. We hear more and more about bloggers being attacked, imprisoned and killed. The speed of technological development has triggered new debates about freedom of expression. These are very necessary.

These debates touch on the right to privacy and personal security. They carry on the definition of sensitive information and the potential harm caused by information made available on the Internet and through social networks. The proliferation of hate speech and defamation over the Internet is raising sharp questions about responsibility. The protection of journalists’ sources and whistle-blowers is being thrown into new light.

Debates focus also on the legitimate right to security and the interests of States. They link up with issues of cyber-espionage and cyber-crime. The role of Internet providers is now open for discussion, as is the use of technology to expand surveillance. I believe UNESCO is an important platform to take these debates forward.

During the last session of UNESCO’s Executive Board, Member States requested us to explore many of these questions through a reflection paper on UNESCO and the Internet. I look forward to your thoughts enriching our discussion. The digital landscape is also shaking the business of media to the core. Traditional business models are showing signs of weakness,

while existing legislation and regulations are pressed by reality. The sector is under stress from all sides. Pressure is compounded by the impact of the global economic crisis.

We need to rethink how to protect media professionals in a harsh new climate. We need to consider how to foster ethical and professional standards for the production of quality information in a context of rapid change. Frustration will deepen across the media sector until these challenges have been addressed. Access still remains an issue.

Though considerable progress has been made in the past five years, the majority of the world's population still does not have access to the benefits of information and communication technologies. We must design innovative ways to promote access and creation of local content and applications, to develop media literacy,

and to open new horizons for sharing information and knowledge.

The Broadband Commission for Digital Development, which UNESCO established with the International Telecommunication Union, is a good example. This is vital for empowering citizens to participate in social and political life. This is crucial for healthy societies, sustainable economies and transparent governance. The Internet offers tremendous opportunities, but these must be made accessible to all—in ways that all can understand, by means that are cheap and easy.

Excellencies, Ladies and Gentlemen,

UNESCO raises awareness about challenges to Article 19 of the Universal Declaration of Human Rights. We ring the bell when violations occur. We promote media and information literacy to increase access and ease the free flow

of ideas. We support the expression of pluralism and cultural diversity in the media. And we work to widen access for all to information. We need your help to succeed in this mandate. Your experience, your ideas and your views are vital.

George Orwell once wrote that "if liberty means anything at all, it means the right to tell people what they do not want to hear." Freedom of expression means, indeed, the right to inform, whatever the context is, however difficult the situation might be. Protecting this fundamental human right is a process without an end. The case must be continually argued, violation of this right should never be accepted, and States and societies have to be helped to move forward.

This is why we all are here. I look forward to your views and thank you for listening.

[I had addressed the Secretary General once, but it was clear that she needed to hear from me again.]

Irina Bokova
Director-General of UNESCO
UNESCO Headquarters
Place de Fontenoy
Paris, France

30 January 2011

Dear Director General:

I have here the draft of your talk on the occasion of the Opening Session of the International Symposium on Freedom of Expression at UNESCO on 26 January 2011, and I have watched the Webcast of your presentation of that talk. You appear to be sincere when you say:

"We agree that freedom of expression is a fundamental human right underpinning all other civil liberties."

Unfortunately, the reason I am forced to question (forgive me) either your sincerity or your understanding of what it means to suppress Freedom of Expression, is that you have never addressed the **Gayssot Act**, which in France is designed specifically to suppress Freedom of Expression by making it a crime to question the findings of the [International Military Tribunal](#) at [Nuremberg](#) in 1945–46 (art. 9).

UNESCO is headquartered in Paris. I cannot believe that you are ignorant of the Gayssot Act, which makes it a crime against the State to question the language of a Mili-

tary Tribunal that originated some 65 years ago. It would appear to me that you have made a conscious decision to stand aside from confronting this clear assault on Freedom of Expression. With this decision you have made of yourself, and of UNESCO itself, mere bystanders to the ongoing corruption of the ideal of Freedom of Expression by the French State.

In a similar context following WWII, folk who acted in this way were referred to, contemptuously, as "bystanders."

You say: "UNESCO raises awareness about challenges to Article 19 of the Universal Declaration of Human Rights. We ring the bell when violations occur." It was along about this time, listening to you, that I began to feel impatient.

Where have you, where has UNESCO, *ever* "rung the bell" about laws in Austria, Belgium, the Czech Republic, France, Germany, Hungary, Israel, the Netherlands, Switzerland and other countries that have made it a crime against the State to question fragments of WWII history, particularly but not solely the charge that Germans used gas chambers to murder hundreds of thousands (millions?) of innocent, unarmed civilians?

You state: "Too many journalists find themselves in prison for the wrong reasons." For you, what are the "wrong" reasons? Men and women are in prison today in France, Germany, Austria and Spain for challenging State laws against questioning, again, fragments of WWII history. I can only

sense that you agree that they should be—which is why you have decided in every such instance to not ring the UNESCO bell.

And then, what in this context is shameful, you quote George Orwell: "If liberty means anything at all, it means the right to tell people what they do not want to hear."

The fact of the matter is that UNESCO and its Director Generals, both past and present, have not wanted to hear that some—some, not all—of the findings of the [International Military Tribunal at Nuremberg](#) in 1945–46 (art. 9) are not true, or merely half-true, or in some cases too obtuse to take seriously.

You say: "Freedom of expression means, indeed, the right to inform, whatever the context is, however difficult the situation

might be. Protecting this fundamental human right is a process without an end. The case must be continually argued, violation of this right should never be accepted, and States and societies have to be helped to move forward."

Agreed, Madame Secretary General. I agree. Let's begin to move forward now. At UNESCO! In France! With the Gayssot Act! This really is your cup of tea, isn't it? Should it not be?

Sincerely,

Bradley R. Smith
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There are days that last forever, while a year can slip by during a blink of the eye. That's how the last year went for us here.

So the New Year is here and we are positioning CODOH to be the top organization on the Internet to defend Freedom of Expression for Holocaust revisionists.

There was bad news the final months of 2010. We lost our bulk mailers, thus no way to address the student masses. We have finally solved that one with programs that are not in the hands of, or cannot be easily affected by the usual perps.

Pay Pal, the program through which CODOH received the majority of its contributions via the Internet, closed its doors to us, cutting out that source of income. This has been a serious set-back for us as we received a substantial percent

of our contributions via Pay Pal. Now what?

We have set up a new contribution page on www.coodh.com where you can use your credit card to contribute. It is a *very* safe page.

And we have a new account for wire transfers with HSBC, the Hong Kong/British bank, here in Mexico. *Very* safe. You can find that one too at www.codoh.com

That's the story, the way we work. Contributions. Twenty-one years now, no guarantees, never knowing, no certainty, yet always pulling through—with your help.

Thank you,

Bradley

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is published by

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Smith's Report



No. 180

Challenging the Holocaust Taboo Since 1990

March 2011

FROM LADY GAGA TO SAIGON AND BACK AGAIN

by Bradley Smith for YouTube

These are the notes for my YouTube video uploaded onto the Internet on 08 February. Today I'm reminded of a Jackie Gleason sketch I saw only last night on the television from 1957. And I know—glamour photos are not usually associated with serious revisionist work. How-ever. . . .

Last night on the television I came across a clip of Lady Gaga doing something on a stage in a costume where she was pretty much naked. I've noted once before that I used to think Lady Gaga was a transvestite, it was all the odd stories about her, but that I had found I was mistaken. Last night I was particularly struck by the quality of her thighs. Beautiful. Anyhow, she had stopped her performance now and was telling her audience to reach for the stars, that only a few years ago she was sitting in audiences like the present one watching the star perform on stage. Now, she meant to say, look where she is.

My brain, being the way it is, thought about "fragments." What was that? I recalled that I had recently used the expression "fragments" to refer to the gas chamber story being a fragment of WWII history. Now I saw that each person watching Lady Gaga was one fragment of her audience. In that moment I was one of those fragments. Then the brain left the bed



room here and I saw myself in the cafeteria at the VA Hospital in La Jolla, north of San Diego, where I was this past Monday. I was sitting alone at a table with a coffee and a little yogurt.

The room was filled with dozens of old, sick, half-sick guys eating breakfast. We were living out our normal, fragmented lives. I thought about how my own fragmented life is focused on work, on money, on health. One day one fragment dominates the life, the next a different one. That morning it was all money. I was worried about the money. Again. Very worried.

That morning I would do some blood work, keep an appointment with my oncologist who is tracking the cancer, and after that there was the surgeon who would cut the port out of my chest. It would have been normal for the brain to be focused on the health fragment of the life, but no, it was focused on the money. The anxiety about the money. I didn't have enough to do the work right. To take care of the family, the grandkids.

The money fragment of my life had cancelled out the fragments of work and health. I'm not good with the money. I'm not careless with it. I'm very careful about how I budget

contributions. But every few months, every few weeks, I am suddenly without any. And then there's the anxiety.

The problem is that in some very deep way I am just not interested in the money. There's something missing in me. I don't know what it is or how to fix it. It can be very dangerous when you're not interested in money the way I am not interested in it. There are a number of stories I could tell you to illustrate this. I will tell you the briefest outline of one story that illustrates what I'm talking about. I can't tell the complete story here. Only a few highlights to make my curious point.

Okay.

In 1968 I shipped out from Wilmington, California, on a tramp steamer headed for Vietnam. The idea was to jump ship in Vung-Tau at the mouth of the Saigon River, make my way to Saigon, get press credentials, and write a book about how it was to be there from my particular point of view, after which I would become rich and famous.

After some 20 days on the water we were in the South China Sea when the North Vietnamese launched its *Tet* offensive. Our ship was rerouted to Satta Heep in Thailand. This complicated my plan. Nevertheless, with a couple hundred dollar advance I jumped ship in Satta Heep and made my way to Bangkok intending to fly to Saigon. The Thais would not allow me to fly out of Thailand because without a visa I was not in Thailand. It was suggested I go to the downtown police station and see what could be done.

I had already learned that folk lived like chickens in the downtown jail. I thought about it. I

caught a bus and made my way to the border with Laos, got across the Mekong river one night at two in the morning, got a Laotian visa—it was common knowledge that the Laotians gave visas to anyone who showed up—and returned to Bangkok. All told I was in Bangkok four weeks. Some interesting stories.

But remember, I'm talking about the money here. How I have a lack of interest in money that can be very dangerous. So, with the Laotian visa, I was able to fly out of



Sara J. Bloomfield & Elie Wiesel
Is it love or business?

Bangkok to Saigon. That afternoon when I landed in Tan Son Nhat airport Saigon itself was still invested with Viet Cong and North Vietnamese.

I was alone. I did not know one person in Saigon. Not one anywhere in Vietnam. I remember walking south out of the airport onto a two lane road toward the city, carrying a suitcase in one hand, my typewriter in the other. I had six dollars in my pocket.

Walking along, sticking out my thumb when a car or truck passed, I felt just fine. I was there. The war was still happening. I had my

typewriter. I was where I wanted to be. Six dollars in the pocket.

I think this illustrates rather well what I mean when I say it's very dangerous to be not interested in the money the way I am not interested in it. Which is the way I am now, inexplicably, indefensibly disinterested in the money. Until I don't have any. Then it dominates my time, my hours.

Ironically, a story about Sara J. Bloomfield has just come across my desk. Sara is the director of the USHMM. I reported last fall on how she directed a fund-raising campaign for her museum by exploiting a seven-word text link I ran online in the student newspaper, the *Daily Badger*, at the University of Wisconsin-Madison.

The ad read: "The Holocaust Question: The Power of Taboo." Seven words. The whole *enchilada*. Forgive my Spanish. Sara wrote that my work is: "Deplorable. Hate-filled. Designed to manipulate young minds. Offensive and dangerous."

And then she added: "Today, I ask you to take a stand against those who spread such venom by making a \$75 gift to help us combat denial by preserving and presenting the truth."

Sara, working for an Institution substantially funded by the U.S. Congress, is salaried at \$542,654 a year, that is—\$10,400 a week. Every week \$10,400. Last week contributions to Bradley R. Smith, dba CODOH, amounted to \$685.

Smith \$685. Sara \$10,400. I have to admire the lady. I would do what Sara does if only I could. It's just not in my genes. I've worked for 25 years to encourage intellectual freedom with regard to the

Continued on page 12

Inchwise Revisionism

by Jett Rucker

When a besieging army seeks to take an impregnable fort or castle, often it undertakes an incremental approach, one of which any given day's (or week's) progress may be indiscernible, at least to the defenders, or even to the attackers, except for the fact that they're dog-tired from working all day (and night), day after day (and night after night).

Perhaps the ultimate such measure is that of blockade—cutting off food and resupply can reduce the most formidable keep ever erected. But that, to cut through the analogy, does not apply to those defending the impregnable Holocaust Myth. Quite the contrary—it is they who command the inexhaustible supplies of money and firepower, and we who would defy them who live unarmed, always hand-to-mouth, ever on the brink of starvation, or the need to attend to our perpetually meager wherewithals.

But we command the initiative, and have for decades at this point, and we command, almost by default, the fiery energy that comes paradoxically from that very hunger from which we constantly suffer. So, an active strategy, rather than the more passive one referred to in the above the analogy, suits our situation, and many such strategies beckon to us, all with the capacity to absorb all our resources of energy and ingenuity, but only a few with the capacity to afford our cause any potential at all for progress as time continues its in-

exorable wearing on both sides of the contest we've joined.

The strategy I should like here to illuminate, then, is one at contriving which I have been working for some time, but, since I have been at this for less than a hundred years, from which as yet I have little progress to show, or can even detect with my own eyes. But even if my memory could encompass a

What could all this have to do with the revision of historical orthodoxies that not only falsely empower a rapacious, imperialistic fox in the henhouse of nations, but that maligns and oppresses others among the world's polities continually struggling to coexist at least peacefully, if not prosperously, among its sovereign fellows?

hundred years of revisionism (it clearly cannot, not of revisionism nor of anything else), it might still disclose the stubborn failure of those massive ramparts yet to crumble. The analogy above beckons me back.

Approaching the high walls of a castle under a constant hail of arrows, Greek fire, and God-knows-what-else entails a process more difficult, and above all, slower, than just walking (or even crawling) up to the gate and pushing it open. The process is usually one

known as "siege trenches," in which successive rings of trenches parallel to the besieged walls are dug (oof!) closer and closer to the walls, until the next (slow, difficult) process can begin, which is called "sapping." Sapping entails digging straight toward the defending walls from the forwardmost trench *entirely underground*, with the aim, upon reaching the foundations, of either undermining the wall so that it collapses, or emplacing explosives under the wall to effect the same thing more decisively.

The key offensive attributes of these laborious and, yes, slow and dangerous methods are: (a) the defender cannot effectively oppose the measures without shifting to the offensive, which involves, among other things, opening his gates to launch sorties; and (b) the enemy cannot even see *where* or *when* the final (sapping) phase has been launched, and so cannot bring his overwhelming forces to bear at the point/s required for opposing them.

What could all this have to do with the revision of historical orthodoxies that not only falsely empower a rapacious, imperialistic fox in the henhouse of nations, but that maligns and oppresses others among the world's polities continually struggling to coexist at least peacefully, if not prosperously, among its sovereign fellows? The answer, as I see it, is plenty.

This parable is illustrated in the arena known to all of us as Wikipedia, the "encyclopedia" in which

each of us (you . . . me . . . and *them*) has the capability not only to submit our own understandings of things, but also (and this is the important part) to obliterate the understandings that may previously have been submitted by others, who might see things differently from the way we see them. Continuing with the parable, one can try marching up to the gate and pushing on it, gently or hard as befits one's means, provided one has withstood all the slings and arrows aimed at keeping one back from the gate.

Suppose, for example, that you read, in Rudolf Höss's (the commandant of Auschwitz) "confession," that *Aktion Reinhardt* was, instead of the fiendish plan to establish a number of concentration camps dedicated to the murder of Jews, merely an administrative program aimed at capturing for the Reich treasury all the personal valuables of people deported from their homes to labor camps in the underdeveloped eastern territories recently occupied by the Wehrmacht early in the Second World War. Suppose, further, that you developed the considerable skills involved in editing the Wikipedia article on the Holocaust where it described *Aktion Reinhardt* and submitted alternatively (without modifying, much less removing, the erroneous "mainstream" version) that Höss said it was only named after Finance Undersecretary Fritz Reinhardt and had a largely fiscal purpose.

Do you imagine that a "frontal assault" of this kind would be allowed to stand? Well, if so, then you are hopelessly naïve as to the forces engaged in this contest, their tactics, and their respective strengths! The edit of which I speak

was what Wikipedians (defenders, most of them, of mainstream "wisdom") call "speedily" deleted, and further beaten into the ground with the condemnation that such a view was an invention of the anti-Semitic Holocaust deniers, having only the purpose of advancing their Nazi-inspired agenda, and bearing no relation to the truth despite their (the Wikipedians') acceptance of



One example of a hauberk

the rest of Höss's incredible confessions about gassing and incinerating untold millions of Jews as soon as they arrived at his camp. In other words, *some* things may be believed, and other things may not be.

So, his hauberk, his shirt of mail armor, bristling with arrows and his brow bleeding from a thousand cuts and bruises, our would-be champion of the truth slinks chastened back to the besieging lines from which he foolishly ventured forward after reading Höss's memoirs. Clearly, this Holocaust-defending fortress is *not* one to be trifled with.

Months later, with the wounds from his intemperate affray almost

healed, our dauntless would-be Wikipedia editor reads Thomas Crowell's wonderful *The Gas Chamber of Sherlock Holmes*, in which the author explains that the gastight doors and shutters found at various places in a number of wartime labor camps run by the Germans were not for purposes of killing people with poison gas introduced from the ground, but for the purpose of *protecting* people (yes, even hardworking, highly trained inmates) from poison gas that they had good reason to fear would be dropped from enemy bombers. Crowell even asserted that arrangements of this kind were standard in the designs of air-raid shelters throughout Germany as it undertook as best it could to defend its populace from an unprecedented airborne genocide.

Our hero's wounds did heal, but are not forgotten as again he girds himself for battle on the blood-soaked fields of Wikipedia. What does he do this time? He digs a trench—that's what he does. He happens to be in possession of documentation of the design of an air-raid shelter in Hamburg erected by the Germans in 1942. This design shows "gas-protection chambers" (*Gasschutzanlage*) in major portions of its space. So—insidiously one might even say—he creeps unnoticed into a Wikipedia article that concerns the air-raid shelter in Hamburg. An article that happens not to mention that the shelter incorporated areas intended to protect the occupants against poison-gas bombs. And, fearlessly citing the (published) designs in his possession, he modifies the article to explain that the shelter incorporated areas intended to protect the inhabitants from poison-gas bombings.

The entry survives to the time of this writing (but perhaps no longer than it takes the other side to read this article). What does it do? In its tiny way, it undergirds the assertion of Thomas Crowell that German air-raid-shelter design incorporated protection against poison-gas bombs. It's little more than a shovelful of the dirt that lies between

our trench and the foundations of the enemy's towering walls.

But it is a shovelful, and it goes in the right direction. The work is hard, and slow, and unpleasant. By its nature, it is invisible, as it must be—sappers *never* get credit for the final victory, even though our work was indispensable to its attainment. The glory goes to those who raise

the enemies' severed heads high for the raucous cheer of the victors.

But we (sappers) do want victory, don't we? So, if you should not be, one way or the other, the wielder of a bloodied sword . . . find a shovel. Pick it up.

See where the enemy's foundations lie. Dig in that direction. And take your time. Victory will be ours.

Life Sign

by Germar Rudolf

Somewhere in Mexico, Feb. 21, 2011

Dear friends, dear supporters:

Ever since I left England end of August last year, I've basically kept radio silence, for which I ask for understanding and forgiveness. I owe you my gratitude for your continued moral and in a few cases also generous financial support, which are very important to me.

Please permit me to tell you about my latest odyssey, which might make it understandable why contact has been severed for the past six months.

On August 31 I travelled to Latin America hoping that my application for permanent legal residence in the US ("green card"), which I had filed in late 2009, would soon be adjudicated positively, so that I could join my wife and daughter in the U.S.

As a reminder: When I was arrested and deported from the U.S. in November 2005, I was banned to return to the U.S. for five years. My

motion to have this ban lifted early, which I had filed in the summer of 2009, has not been decided to this day. Although my application for a "green card" was processed by the U.S. Consulate in Frankfurt, Germany, in April 2010, it was not finally adjudicated due to the still pending ban. I was told to get in touch with the consulate after the ban had either been lifted or expired. Since the ban expired in mid November 2010, I traveled to northwest Mexico in expectation of a decision.

On getting in touch, the consulate informed us on Nov. 15, 2010, that they would need five workdays to finally adjudicate my application, after which they would get in touch.

Since we still hadn't heard anything after eight workdays, we inquired again. In early December 2010 we were told that there had been a delay due to a change of staff. They apologized and prom-

ised to wrap up the case within the next 14 days at the latest.

After two more weeks we again had heard nothing from the consulate. Repeated inquires remained unanswered. As a result, Christmas for the Rudolf family fell through. I spent it separated from my family in Mexico...

End of December 2010 the consulate finally got back to us and apologized once more for the long delay, yet explained this time that the case was so complicated that they could not even give an estimate as to how long it will take to adjudicate it. A formal inquiry filed shortly afterwards about the state of affairs revealed in early February that my application is no longer dealt with by the consulate in Frankfurt, but that it is now in Washington, where it is subjected to lengthy security screenings.

Considering that I have been an open book to the U.S. authorities ever since my asylum case was in-

initiated in 2000, nothing justifies this lengthy "security screening." After careful consideration and intensive consultation we therefore decided to go back to court. On January 31, 2011, we filed a "Writ of Mandamus" against the U.S. government, asking a Federal Court to force the government to render a decision. The government has 60 days to respond to this suit, after which the court will either dismiss the case for lack of jurisdiction or will decide it rather quickly (assuming that water doesn't flow uphill...). By the end of April/early May we hope to know more about our future. However, all the court can do is force the U.S. government to decide somehow. In case this happens, we now expect them to turn down my application for some bogus reason.

Since my Mexican tourist visa waiver will expire end of February, I have to leave the country. I will

temporarily live with friends in Central America. Should there be no silver lining at the horizon by the end of April/early May, I will return to Europe. Since I am prohibited to be a spouse to my wife and a father to my daughter, I will at least be a father to the children from my first marriage by temporarily returning to Germany.

Meanwhile my wife prepares herself morally to leave the U.S. permanently this coming summer. She can no longer bear the stress of a career, of raising our daughter as a single mother and of running a household without any support. We will probably settle permanently in England, provided that my wife obtains a permission to immigrate. For this I have to prove according to British law that I am capable of supporting my family—which I cannot do currently, as I am formally seen as homeless and jobless.

Marital and family bliss are apparently meant only for rich people in England... I've been out of prison for more than one and a half year now, but I am still separated from wife and child, with no end in sight. It feels like I am still a prisoner. (Not to mention that my lawyer bill for January alone amounted to 7,701 US dollars straight.) You can imagine how I feel.

Since I will probably be traveling during the next three months, email is the only realistic way of contacting me. If you want to support my family and me financially, you can find details below about how this can be done.

With kind regards

Germar Rudolf

Public Email, further dissemination permitted

Subject: Freedom of Expression at University of Oregon

By Jimmy Marr

Pacifica Forum's founder, Professor Emeritus Orval Etter, has been an advocate of free speech at the University of Oregon for over seventy-five years. His earliest memory of controversial speaking engagements at U.O. occurred in the fall of 1934 when Norman Thomas of the Socialist Party of America delivered a speech in Gerlinger Hall. Even though socialism was an unsavory

topic for many Americans at that time, Mr. Etter recalls a respectful hearing of Mr. Thomas' views. In the 1960's Mr. Etter remembers the university's gracious reception of convicted felon Gus Hall, who had recently been released from federal prison for advocating the violent overthrow of the United States government.

Mr. Etter holds these memories in stark contrast to the censorial

reaction of the University to his recent efforts to offer a podium to speakers expressing dissident views on the Holocaust. In January of 2010, Pacifica Forum attempted to host a series of presentations consisting largely of screenings and discussions of video segments from holocaustdenialvideos.com.

These programs (or attempted programs) were met with an array of censorial strategies under the

auspices of public safety. The long-standing policy of granting a fixed location for Pacifica Forum's weekly meetings on a quarterly basis was changed to a system of last-minute week-to-week notifications. Many meetings were cancelled outright. The locations for approved meetings were unpredictable, leaving very little lead for publicizing locations. Time allotted for meetings was reduced from 90 minutes to 1 hour, with almost no time allowed for audiences to enter and exit the building. The speaker's podium was separated from the audience by crime-scene tape.

Informed only by word-of-mouth, a small core of dedicated

supporters continued following the presentations. Detractors engaged



Orval Etter

in a wide range of disruptive tactics which were largely ignored by campus security officials until late spring when four agitators were arrested for throwing stink-bombs.

During the summer term, the University's faculty senate quietly passed a resolution changing the long-standing policy of facility usage by emeritus faculty to require departmental approval by majority vote of tenure-track professors on a lecture-by-lecture basis. When the new academic year kicked off, no such approval was forthcoming, and at the age of 96, Orval Etter's 76-year tradition of celebrating freedom of expression at the University of Oregon passed unnoticed into obscurity.

[

New “Memorial Center” Planned for the Sobibór “Death Camp”

By Thomas Kues

Some five months ago, on 17 August 2010, the Zionist news site YNet published the following item:

"Israel will continue to support efforts to set up a memorial center at Sobibor, according to an agreement reached by the director general of the Ministry of Information and Diaspora Affairs Ronen Plot and the Chairman of the Yad Vashem Directorate Avner Shalev, with Dr. Andrzej Konrat, who is in charge of Holocaust remembrance in Poland.

"The agreement is in keeping with the statement of intentions agreed upon in 2008 by Israel,

Poland, Slovakia and the Netherlands.

"Almost nothing remained of the Sobibor Nazi death camp in Poland at the end of the war. The creation of a memorial center is the result of cooperative research by Poland's council for the memory of war victims, headed by Minister Konrat, and Israel's Ministry of Information and Diaspora Affairs and Foreign Ministry, directed by Yad Vashem researchers and assisted by Slovakia and the Netherlands.

"For this purpose, an international committee of experts was established, and digs were carried out at the site to determine the

precise location of the gas chambers.

"The memorial center project, estimated to cost some 6 million euros (\$8 million), is currently in its first planning stages. Decisions about an international competition for planning the building and decisions on budget allocation will be made in a joint meeting next month in Warsaw, in which all participating countries will be present. The center is due to be completed by October 2013, the 70th anniversary of the prisoners' uprising at the camp.

"‘We see this as a sacred joint obligation to remember the past and the victims,’ said Konrat

during the meeting.

"I welcome Polish cooperation and the importance the minister gives to remembering the Holocaust,' the director-general of the Ministry of Information said. 'The establishment of a center at the death camp in which some 250,000 Jews were killed is an important part in education... and a part of the struggle against all those who would deny it happened.'"

The above news notice is a sure sign that the guardians of the orthodox holocaust story feel a growing desperation confronted with the mass of revisionist criticism of the gas-chamber mythos, and that accordingly they are resorting to certain underhanded strategies in order to prevent further research at the former sites of the "pure extermination camps" of Belzec, Sobibór and Treblinka (collectively known as the Reinhardt camps), research which could only cause further damage to the orthodox historiography.

In the case of Treblinka, most of the former camp site was covered with slabs of concrete and large stones already in the 1960s. In Belzec, where an archeological survey was carried out in the late 1990s (with devastating results for the official historical picture of this "death camp," cf. Carlo Mattogno, *Belzec in Propaganda, Testimonies, Archeological Research, and History*, Theses & Dissertations Press 2004, pp. 71-96), the whole of the former campsite was covered in the early 2000s with an enormous concrete "monument". It would not be exactly surprising if Sobibór is now headed for a similar fate, although thus far there has been no news on the progress of the

installation of the new memorial (the website of the Sobibór memorial/museum, www.sobibor.edu.pl, also appears to be down).

The YNet item contains two passages of particular note. First, the Israeli minister Ronen Plot is quoted as speaking of 250,000 Sobibór victims. Even though this figure may well still be used by encyclopedias, guidebooks and the like, it has in fact been untenable since the discovery of the so-called Höfle document in 2000. This document shows that 101,370 Jews

Also in "Object E" were discovered numerous remains of clothing and toilet articles, such as hairclips, perfume bottles, belts etc. The supposed gas chamber victims on the other hand are alleged to have entered the chambers of death already naked.

were *deported* to Sobibór up until the end of 1942. The camp was in use until October 1943, but all sources agree that the number of Jews deported to Sobibór during 1943 was much smaller than that of 1942. Thus the leading exterminationist expert on Sobibór, Jules Schelvis, nowadays states the victim figure as approximately 170,000.

Secondly, we read in the article that an "international committee of experts" has carried out a survey at the former camp site in order to "determine the precise location of the gas chambers." In fact not one but two archeological surveys have been carried out for this purpose. The first documented survey took place in 2000-2001 and was headed by the Polish archeology professor

Andrzej Kola (who also led the abovementioned survey at Belzec); the second one in 2007-2008 was conducted by the Israeli-Polish trio Isaac Gilead, Yoram Haimi and Wojciech Mazurek. There is also a mysterious third excavation: holocaust historian Martin Gilbert in a travel journal reveals that archeological digs for the cremation pyres reported by eyewitnesses were carried out in 1996 (*Holocaust Journey*, Weidenfeld and Nicolson 1997, p. 250). Nothing has ever been published on this survey, which no doubt would be completely unknown if it wasn't for Gilbert's itinerary coincidentally taking him to the site at the right time.

Andrzej Kola surveyed the whole of "Lager III"—the fenced-off section of the camp wherein the alleged gas chamber building supposedly was located and which covers less than 4 hectares—with probe drillings and subsequently carried out archeological digs at five identified building remains. Of these, "Object E" was identified in the south-west corner of Lager III, exactly where the gas chamber building was located according to maps drawn by the eyewitnesses. The problem with this discovery is that "Object E" in no way corresponds to the witness descriptions of the building. The six gas chambers in the camp were allegedly arranged three and three alongside a central corridor inside a *brick or concrete building* measuring approximately 10 x 13-18 meters.

"Object E" on the other hand consists of two barracks built *completely out of wood*, the smaller one measuring 14 x 4 m, the larger one no less than 60-80 x 6 m! Remarkably enough, not a single eyewitness has spoken of this

enormous wooden barrack, the dimensions of which as well as construction material makes it impossible to identify with the alleged gas chamber building (the same naturally goes for the smaller barrack). Also in "Object E" were discovered numerous remains of clothing and toilet articles, such as hairclips, perfume bottles, belts etc. The supposed gas chamber victims on the other hand are alleged to have entered the chambers of death already naked.

These finds made Kola dismiss in his excavation report the hypothesis that "Object E" could have served as the gas chamber building. Instead, he proposed the hypothesis—which has no support in eyewitness testimony—that the larger barrack served as a magazine for the confiscated clothing and belongings of the gas chamber victims (cf. J. Graf, T. Kues, C. Mattogno, *Sobibór: Holocaust Propaganda and Reality*, TBR Books 2010, pp. 157-162).

None of the four other building remains identified by Kola in the former Lager III were even close to fitting the descriptions of the searched-for gas-chamber building. Another remarkable find, however, was "Object A," a small building with a cellar in which were found remains from an oven and coal storage. Kola somewhat halfheartedly interprets this as the remains of a blacksmith's workshop, despite the fact that there already existed a blacksmith in another part of the camp, and a small camp such as Sobibór would hardly need two blacksmiths. Besides, what would the use be of a blacksmith's workshop in a camp section supposedly devoted only to the gassing, burial and cremation of the alleged victims (cf. *ibid.*, pp. 153-

155)? In our study of Sobibór Jürgen Graf, Carlo Mattogno and I have interpreted "Object A" as an installation in which clothing and other items were deloused using heated air or steam (produced by the oven), and "Object E" as a delousing barrack in which the Jews deported to the camp were showered and deloused before being sent further east to the German-occupied part of the Soviet Union (*ibid.*, pp. 286-287).

In the total absence of evidence supporting the Sobibór mass gassing allegations, the guardians of the extermination camp legend such as Avner Shalev and Andrzej Konrat have no other option than to resort to obfuscation of facts and prevention of further research, all disguised as "commemoration."

The archeological survey carried out at Sobibór 2007-2008 by the trio Gilead-Haimi-Mazurek has been published only with extreme brevity in an article published last year in the American journal *Present Pasts* ("Excavating Nazi Extermination Centres", Vol. I, 2009). In this article we read that the three archeologists "acting on the assumption" that they "knew roughly where the gas chamber was located (...) decided to dig first in the area bordering the west wall of Kola's Building E." In this area, however, one found no building remains whatsoever (*ibid.*, p. 27). Later, in summer 2008, the team was reinforced by American geophysicists equipped with, among other things, ground-

penetrating radar. Despite the aid of advanced technology and the fact that Lager III had already been mapped out by Kola, they failed miserably with detecting any remains of the fabled gas chambers, and in the 2009 article one had to grudgingly admit that "[i]t is obvious that the location of the gas chambers is a complex issue that has to be solved, an important objective for future archaeological research at Sobibór" (*ibid.*, p. 33f).

In other word: the "international committee of experts" spoken about in the YNet news notice has *not found any trace* of the alleged homicidal gas chambers of Sobibór, despite two surveys and a very limited area to search through. The explanation for this is of course simple: the alleged gas chambers never existed in the first place, and could therefore not leave any remains.

In our study, Mattogno, Graf and I have presented a wide assortment of evidence which unequivocally shows that Sobibór in fact was a transit camp—as it was designated in a classified internal communication between the SS leader Heinrich Himmler and the SS camp administrator Oswald Pohl in the summer of 1943 (Nuremberg document NO-482)—in which deported Jews were deloused and then sent on eastwards, for example to Lithuania (J. Graf, T. Kues, C. Mattogno, *Sobibór...*, see especially chapters 9 and 10).

In the total absence of evidence supporting the Sobibór mass gassing allegations, the guardians of the extermination camp legend such as Avner Shalev and Andrzej Konrat have no other option than to resort to obfuscation of facts and prevention of further research, all

disguised as “commemoration.”

Meanwhile, in Munich, the trial against John Demjanjuk for his alleged assistance in the murder of 27,900 Jews at Sobibór continues. Fifteen months have now passed since it commenced on 30 November 2009. The progress of the trial has repeatedly been delayed due to the defendant's steadily worsening health. Indeed, it is possible that Demjanjuk, who will turn 91 on 3 April this year, will not live to see the end of it. On 21 February the German Press Agency (DPA) reported that the trial had now entered its final phase and that a verdict is expected on 23 March this year, but it would not be surprising if this date were postponed.

The people staging this grotesque farce seem determined to go on persecuting this dying nonagenarian, no matter what. Media attention on the case appears to be gradually waning, though, despite it probably being the last major “Nazi war crimes trial.” Samuel Kunz, a former Belzec guard who was called to witness in Munich and who then himself became the target of a criminal investigation, died some months ago. Alex Nagorny, another witness, is now under investigation for participation in alleged mass murders at Treblinka, according to a notice from the Associated Press on 19 February. However, considering that Nagorny is 94 years old, it does not seem very likely that he will live to stand trial.

Recently Demjanjuk's defence

attorney, Ulrich Busch, stated that he had gained access to new evidence contradicting the late key witness Ignat Danilchenko's statements from 1949 and 1979 to the effect that Demjanjuk had participated in mass killings of Jews at Sobibór. Demjanjuk's son in turn commented on this recent development saying: “This case has been fraught with government coverup, prosecutorial misconduct and fraud over the years and this is but another chapter of the same” (Canadian Press, 8 February 2011).

People who have spent considerable time observing the proceedings in Munich first-hand have informed me that during all of the sessions to date, the issue of the technical evidence for the 27,900 cases of murder that Demjanjuk allegedly assisted through his alleged presence as a guard at the Sobibór camp has not been mentioned.

Despite the misconduct with regard to the investigation of the alleged presence of Demjanjuk at Sobibór, a scandal vastly greater is the fact that the alleged murders in question have never been proven to have taken place with hard evidence. People who have spent considerable time observing the proceedings in Munich first-hand have informed me that during all of the sessions to date, the issue of the technical evidence for the 27,900 cases of murder that Demjanjuk allegedly assisted through his

alleged presence as a guard at the Sobibór camp has not been mentioned. This should of course not surprise us, as the situation has been the same in countless previous German war-crime trials. The existence of the gas chambers and the mass murders allegedly carried out using these legendary contraptions has simply been considered an *a priori* fact and taken judicial notice of.

As for Sobibór, the existence of the alleged gas chambers in that camp was debated neither at the 1966 Sobibór trial in Hagen, nor at the two trials against members of the camp personnel in 1950 (even though at that time the accused, Hubert Gomerski, stated that only some 25-30,000 deaths occurred at Sobibór). That the new Demjanjuk trial—where, *nota bene*, the foremost expert on the camp, Jules Schelvis, has appeared as a joint plaintiff—has been conducted so far with complete disregard of the archeological evidence uncovered by Professor Kola as well as other important exonerating evidence (I am thinking here especially of the diary entries of the Vilna Jew, Herman Kruk, which confirm that transports of Dutch Jews were arriving in Lithuania at the same time as the alleged mass gassings of Dutch Jews at Sobibór which Demjanjuk supposedly assisted in) clearly demonstrates that we are here dealing with a show trial, and that the official Sobibór story can only be maintained by the obfuscation and banishment of facts.

“The very existence of [Holocaust denial] statutes could very well add credibility to the claims of the deniers. Precisely because they cannot be refuted, the deniers will claim, must their ideas be ruled outside the pale of legitimate discussion.” *J. Rosenblum, Jerusalem Post Magazine*

Statement of Ukrainian-born John Demjanjuk in Germany

Demjanjuk is standing trial on 28,060 counts of accessory to murder on allegations that he agreed to serve the Nazis in the Sobibor death camp after being captured.

As a child, Stalin condemned me to die through Holodomor, the forced famine. As a Soviet Ukrainian POW of the Germans, they tried to kill me through starvation and slave labor. The USA and Israel fraudulently accused me of being Ivan the Terrible. As a result, I spent 8.5 years in prison and 5 years in the death cell. Though innocent, on each of those 1,800 days in a death cell, I feared I was go-



John Demjanjuk
1992 in Israeli court

ing to die due to the reckless fraud and political motives of corrupt prosecutors and judges who were not seeking justice.

Now, nearing the end of my life, Germany, the nation which murdered with merciless cruelty millions of innocent people, attempts to extinguish my dignity, my soul, my spirit, and indeed my life with a political show trial seeking to

blame me, a Ukrainian peasant, for the crimes committed by Germans in World War II. They chose me for prosecution—a foreign POW in the brutal hands of Germany rather than any of the truly guilty Germans and Ethnic Germans. Germany's weapons of torture in this trial include suppression of exculpatory evidence, falsification of history, introduction of so-called legal principles which never existed in Germany previously, conspiring with fraudulent prosecutors of the USA and Israel, and a reckless refusal of each argument, motion and exculpatory piece of evidence my defense has submitted which should have already resulted in my acquittal and freedom.

Fearing the truth, the German Court and Prosecutors continue to turn a blind eye to justice by refusing the following:

To request from Russia and Ukraine, File 1627, the 1400-page Soviet MGB/KGB investigative file on my case.

1. To request from Russia and Ukraine, File 15457, the investigative file of Ignat Danilchenko, specifically to include the report of interview conducted with him about me at the request of the US authorities in 1983/1984.
2. To request a qualified expert to examine the high-quality photos available of the signature on the 1393 Trawniki document

which has been falsely attributed to me.

3. To accept as historical fact that the Nazis tortured Ukrainian POWs like me with starvation so that 3.5 million were murdered.
4. To accept as historical fact, based upon overwhelming evidence from multiple countries and dozens of witnesses, that POW Trawniki were coerced under a real threat of death and were executed for attempting desertion.
5. To accept as historical fact, based upon the entire record of the US and Israel proceedings, that I have previously been indicted and tried for the crimes now alleged here which resulted in my acquittal and release from Israel.



John Demjanjuk
2010 in a German court.
(AP Photo/Lukas Barth, pool)

I have survived the brutality of Stalin and Nazi Germany and the wrongful conviction and death sentence of the Israelis and Americans. I have lived through unimaginable horrors from Stalin and death by starvation, to Nazi Germany and death by starvation and cannibalism as a POW, to Israel and death by hanging. This trial is now nothing more than the execution of these three unjust and horrific death sentences.

There remains no other way for me to show the world what a mockery of justice this trial represents. Unless the Court accepts the historical facts, uses its authority to obtain the critical defense evidence not yet before the court, and shows the world that it

fully accepts its duty to seek justice rather than just conduct a political show trial, I will within 2 weeks begin a hunger strike.

John Demjanjuk

Following are comments by Demjanjuk's son, John Demjanjuk Jr.:

If the Germans are interested in justice, they will simply ask the Russians and the US to turn over all the evidence including Soviet Investigative file 1627 on my father and the missing Danilchenko reports. They have access to the evidence and we do not. This case has been fraught with government cover-up and prosecutorial misconduct and fraud over the years. So far,

this trial has been just another chapter of the same injustice.

Testimonies and official Nazi war records prove Soviet POWs faced starvation by the millions or were coerced to serve or face execution for desertion. It is abhorrent for Germany to now make its former prisoners and victims responsible for the crimes committed by Germans who in many cases were acquitted or never tried by Germany. This is not about justice being better late than never. Rather, it is Germany's continued utter failure to accept responsibility for destroying the millions of people it captured.

John Demjanjuk Jr.

From Lady Gaga to Saigon and Back Again. Continued from page 2

Holocaust question. It's been the primary fragment of my life.

But I am troubled by the fact that in some very deep way I am so dangerously disinterested in the money—until I need some to invest in the work, to pay the bills. Just like that afternoon on the road leading out of the Tan Son Nhat airport

to Saigon with \$6 in the pocket. I feel fine. I'm here. I have my computer and access to the internet. I'm where I want to be. It is not the work fragment, not the health fragment of the life that makes me anxious. It's the money fragment.

So—any and all suggestions about money are welcome. Consi-

dering the immaturity of my character on this issue—I know, that's a straight line—it would be best to make your suggestions of a practical nature.

Thank you.

JHATE – A BLOG ABOUT ANTI-SEMITISM

Turns out I'm being monitored by Jhate [Jew-Hate], a blog dedicated to the idea that in our culture free expression should be an exception, not the rule.

When I followed up on the alert I found an entry titled "A Touching Post by Alex Linder." The title referred to a note he had copied from my Face Book page originally addressed to me.

It read:

"From Alex Linder.

"Bradley, just an anecdote re your ad campaigns. Back in the '80s, you tried to place a holo-questioning ad in 'Student Life' at Pomona College in Claremont, California. Our editor in chief, a jewess named Kopec, refused to run it. I'm embarrassed to admit (I was an opinions editor) that at that time

I had no problem with her decision, as it seemed to me that you were merely being an ass----. It had literally never occurred to me that someone could lie about something as big and known as 'the' 'Holocaust,' and I am by no means an unskeptical person. Of course, this was the age before the internet, but this was a perfect example of what is meant by a Big Lie. Well,

you deserve a lot of credit for what you've done, and now I know the truth you were trying so hard to get out there, so thanks for all your efforts, they have had an effect, even if it sometimes takes years."

I had thought it an interesting anecdote from the past.

I replied: "Alex: Thanks for the story."

Following Linder's letter, Tuchman noted:

"Where I come from, we would say that Bradley Smith is *shepping nachas*."

I had to look it up. To "shep nachas" means to derive pleasure from something. I was "deriving pleasure" from Alex Linder's note. Okay. So what's the story?

Tuchman explained. "Anyone interested in [Alex Linder](#), a neo-Nazi who runs one of the most popular white supremacist websites on the Internet"

Oh. *That* Alex Linder! I don't know Linder but we have met, once that I remember. At the IHR Holocaust Conference in Sacramento in 2004. We had a chat between a couple of the talks. I was unclear about exactly who he was or exactly what he did but he was a bright guy with a good sense of humor. He showed me a business card that read on one side: "No Jews, Just Right."

After being reminded by Tuchman who Linder is I checked out Linder's site, [Vanguard News Network](#) VNN addresses many of the most vital issues facing American culture, in fact Western culture, today. VNN addresses those issues oftentimes from a point of view that is taboo in the old American media. At the same time Linder encourages the use of a vocabulary that I do not like, will not use, and

do not want to be associated with. That's just me.

Now that I knew who Linder is, I tried to find out who Aryeh Tuchman is. He says of himself that he is a:

"Research Director with expertise in policy analysis and information management. Extensive knowledge of historical and contemporary anti-Semitism, anti-Zionism and Jewish studies. Impeccable research standards. Manager of institutional knowledge/archives and designer of digitization and information management systems. Inter-



Aryeh Tuchman

ested in research, policy work, advocacy and public education on anti-Semitism, Jewish studies and rabbinics."

Other than the above, Aryeh Tuchman is a shadowy presence on the Internet. One image, no family, no friends. All I can find is that he is Assistant Director, Civil Rights Division; Director, Library and Research Center at Anti-Defamation League of B'nai B'rith—HELLO!

And that he is the primary author of *Fighting Holocaust Denial in Campus Newspaper Advertisements: A Manual for Action*, which was published by an ADL/Hillel consortium specifically to stifle

CODOH and free expression on the American campus. And that he is—good g-d—a rabbi (I think).

Makes me wonder though. Why would a man with such elevated professional capacities be interested in someone like me? I have no expertise in policy analysis or information management. Very little knowledge of (or interest in) historical and contemporary anti-Semitism, anti-Zionism or Jewish studies. I do no academic or scientific research. I am unfamiliar with institutional knowledge/archives and am incapable of designing digitization and information management systems. And then I have no interest whatever in advocacy of public education on anti-Semitism, Jewish studies or rabbinics.

Makes me wonder. But not for long. It's not that complicated. You can be all the things that Rabbi Aryeh Tuchman is and still not be able to handle very simple, everyday questions.

Can you provide, with proof, the name of one person killed in a gas chamber at Auschwitz?

Or Belzec? Or Triblinka? Or Maidanek? Or. . . .?

Rabbi Tuchman is kinda out there all alone with his little blog. He appears to be caught in a trap where he fears that a real dialogue with a revisionist could turn into a catastrophe for him. He will choose to "disappear" revisionist questions and those who ask them rather than participate in a free exchange of ideas. He has no feeling for the idea that the solution for liberating ourselves is to begin to talk.

Israeli-born Gilad Atzmon notes: "Our academics are suppressed, and scholarship is silenced, for within the tyranny of political correctness, our academics

are forced to primarily consider the *boundaries* of the discourse—they first examine carefully what they are *allowed* to say—and then they fill in the empty spaces, formulating theories or narratives [within those boundaries]."

When I look at the photo of Rabbi Tuchman I see a young man who looks to be an agreeable fellow, one I would almost certainly like if we were to meet some afternoon at the neighborhood bar—or better, let's say a Starbucks. And then I remember that Rabbi Tuchman sees revisionism as a problem that must be solved. What's the solution? The solution is condemnation, censorship, taboo, imprisonment, and ruin for those of us who do not believe what he believes.

Maybe it's time for the rabbis of every faith to worry less about problems and worry more about the

solutions used to solve such problems. The State is always solution oriented. The intellectual class is solution oriented. It is those two classes, along with those who serve them, who have given us the great solutions throughout history. Over the last century alone we have had such problem-solvers as Lenin, the Kaiser, Stalin, Mussolini, Hitler, Churchill, Roosevelt, Truman, Mao and so on giving us one grand solution after another. In every case it can be argued that their solutions were worse than the problems they were dedicated to solve.

Nowadays the State and its intellectuals are going to feel called upon to invent solutions to the problems of Egypt, Libya, Oman, Ethiopia, Tunisia, Syria, Iran—and oh yes, Israel. These places today are the results of the solutions used to create them in the first place.

May the fates spare us what may well come out of the new solutions that are going to be proffered by those folk who provided the last ones.

The Rabbi Tuchmans are committed to the slogan "Never Forget." To never forget is to create a problem that will never end. Assuming that life will go on, we can be assured that the problem of ending all real examination of the Holocaust question will evolve endlessly so that those who are dedicated to solving it will have the opportunity to create an unending number of new solutions. I would urge the Rabbi Tuchmans to forget it, and turn their attention, and their hearts, to finding a way to talk to us.

WHEN DIALOGUE BECOMES A CATASTROPHE

Bradley Smith for YouTube

Here are the notes for a second YouTube video we uploaded to the Internet on 18 February.

The first week in February I received a nice email letter from Dr. Ruth Samuel Tenenholtz, Haifa, Israel. She wrote:

"I want to wish you an interesting life in interesting times.

"I hope you get to emigrate the way the Jews did in Europe—fifty or a hundred to a cattle car. No toi-

let. No place to sit. No water no food. They arrived covered in their own waste. Many dead, still standing. Because there was no room to fall.

"People like you should be run over by slow moving trucks with spikes. People like you should slowly choke on a fish bone.

"I wish you all of that. Perhaps you should first watch your children be murdered by having their skulls cracked against a wall, swung by their feet, while soldiers

hold you back at gunpoint. Then, your wife. She is stripped and shot. But she is not dead. Nevertheless, she is buried inside a lime pit.

"You are sent to a labor camp to carry stones up a hill and then down again. day in and day out. Your diet is three hundred calories a day, and you stand at attention every day until all the inmates are counted. That might take several hours. In the end, exhausted, suffering from dysentery, you are 'se-

lected' to die. You are given a slice of bread extra. You eat it.

"The next day you are marched to the gas chambers, told to strip, and with hundreds of others, perhaps so crowded in that you must raise your hands above your head to make room for a few more emaciated bodies, you are shoved inside. The doors are closed and the gas comes in through the vents. It takes you almost 20 minutes to day[sic]. During that time, your entire life flashes before your eyes, and you realize that nothing is left of your family. All gone. As is your fortune.

"As all this happened to millions of people, I suppose they were killed because someone hated them enough to want them gone. I, at least, have a good reason to wish this on you. You, on the other hand, have no reason to deny that it happened – except stupid, unfounded hatred.

"The Jews are less than 1% of world population. In fact, they are a mere 14 million out of the nearly 7 billion people in this world. You have to meet 50,000 people before you meet a Jew.

"How many have you ever met? Shame on you and your organization. You are indeed a threat to the world. To decency. To all of mankind.

"With contempt,

Dr. Ruth Samuel Tenenholtz,
Haifa, Israel"

Oddly—but but maybe not all that oddly—the vocabulary of Dr. Ruth Tenenholtz, Haifa, Israel, causes the brain to reflect on the vocabulary of UNESCO Director-General Irina Bokova, Bulgaria. The two ladies share a certain worldview, a certain psychology, a certain conformity. Neither can

bring herself to participate in a real exchange of ideas. When you are certain you know what truth is, a real dialogue can create a catastrophe for you.

Last month when the Egyptian uprising burst into the news it was clear from the very first that the director-general of UNESCO was on the side of freedom of expression for the protestors. She said so from the get-go.



Irina Bokova

She said: "I call on all in Egypt to respect the rights of freedom of expression and freedom of information as laid down in Article 19 in the Universal Declaration of Human Rights ... [Article 19](#) states that 'Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless frontiers.' ... reports have been received about the shutdown of most internet traffic and mobile networks. This is totally unacceptable."

She said: "Silencing the media or attempting to intimidate them is an unacceptable assault on the right of citizens to be informed."

On 11 February UNESCO Director-General Irina Bokova con-

demned the murder of Egyptian journalist Ahmed Mohammed Mahmoud. He was shot in the head on 29 January while covering the protests in Cairo and died on 06 February.

The Secretary-General stated: "Violence against journalists represents an attack on the basic right of freedom of expression and therefore a direct threat to democracy. Media professionals must be able to work in safety in order to nurture free and independent debate."

Well I agree. I agree. But the brain was momentarily sidetracked by the story of Ahmed Mohammed Mahmoud being shot in the head. A fragment of my own life was the distracting element. I wanted to tell the story about the time when I was shot in the head myself. It was in Korea, a Chinese machine gunner found me. That was a long time ago, it was a light hit, but it left a real impression on me. I've told parts of the story before but not the whole story. It's dramatic, but it's funny too. I still laugh when I tell it.

But taking a moment to reflect on the murder of Ahmed Mohammed Mahmoud, I realize I would be using a real human tragedy of one real family, one real man, to talk about myself. It was the wrong time, the wrong moment. It would be a vulgarity on my part to exploit the story of Ahmed Mohammed Mahmoud to tell a story about myself that took place—what?—sixty years ago? No. I'm going to allow that fragment of my life to wait for another time. Reminds me, however, that tomorrow I'll be eighty-one years old. How did that happen?

Well, back to Irina Bokova.

At the same time that Ms. Bokova is using her office to call for free expression for young Egyptian protestors, she leads top United Nations officials to Auschwitz-Birkenau to help combat denial of the Holocaust.

"The aim of this highly symbolic visit is to convey a unanimous, intercultural and interfaith message to combat Holocaust denial and all forms of racism."

Bokova says: "We must counter anyone, anywhere, who seeks to deny the Holocaust or diminish its significance."

What does Ms. Bokova mean by "to counter"? Is she thinking along the line of Dr. Ruth's suggestions of using trucks with nails in their wheels to kill us? Or fish bones thrust down our throats to kill us? I don't think so. The Director-General is only thinking of destroying our books, destroying our websites, imprisoning us, which is the way it is done in France where UNESCO is headquartered. Where Director-General Bokova works and walks the streets.

These two ladies share a worldview, a psychology, a devotion to commonplace belief. Accumulatively it appears to include a careless, unthinking, rather innocent anti-German racism. How will the Secretary-General handle the issue of free expression for those young Egyptian revolutionaries who will certainly begin to speak out about Holocaust fraud and falsehood?

Egyptian journalists, as do Muslims everywhere, understand that the Jewish Holocaust story is used to morally justify American/Israeli policies in Palestine and throughout the Muslim world. There are Egyptian journalists who understand that the Holocaust story needs to be

questioned, needs to be challenged, needs to be discussed in an open debate with a right to free expression.

I am going to guess that the director-general of UNESCO does not believe in free expression for those Egyptian journalists who do not agree with her and with Dr. Ruth about the sacred, unquestionable, Jewish holocaust story.

I wonder. Would she feel the need to wrestle with her conscience if she were to discover that Ahmed Mohammed Mahmoud himself doubted the Holocaust story? That some of his colleagues are doubters as well—or even deniers?

Rabbi Tuchman again. Yesterday, 28 February, I posted on my blog the lead-in to a story from *Haaretz*, the Israeli daily, about Israeli Rabbi Dov Lior and his refusal to be interrogated over his support for *The King's Torah* and the "laws" for killing Gentiles. I wondered what Rabbi Tuchman thought about this book.

Today on his own blog Rabbi Aryeh Tuchman noted he was "finally" able to get hold of *The King's Torah* (which was published in 2009) and had passed an hour reading through it. He wrote:

"I have never been so repulsed, disgusted and angered by a book — and that's saying a lot, given how much anti-Semitic stuff I read.

"*The King's Torah* is itself precisely the obscene caricature of Judaism that one finds in the allegations of anti-Semites. In the US this book would be protected by the First Amendment, but in Israel there are laws against this type of thing, and I support the prosecution of the authors and promoters of *Torat HaMelech* [the Hebrew title]

to the full extent that those laws allow. It is important that we who expose and fight against anti-Semitism be willing to denounce extremism and bigotry in our own communities as well. There is no excuse for it."

I am pleased to assume that by paying a little attention to Rabbi Tuchman on my blog that I have helped him say what he has needed, perhaps, to say for some time. He has gotten it off his chest. A first step. I have it in mind to give him a number of other opportunities to speak out about extremism and bigotry in the Jewish community.

Mazel tov?

Bradley

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WHY IS IT SO DIFFICULT? IS IT THEM? OR IS IT US? Or is it...?

Bradley R. Smith

Almost all of us have strong opinions about who the responsible parties are for having created and forwarded the scams about German homicidal gas-chambers, Germans skinning murdered Jews to make lampshades and riding breeches from their hides, Germans cooking the corpses of Jews they had murdered to make soap from their fat, Germans burning alive the babies of Jews—in short, the German Monster Scam (swindle) in its entirety.

Almost all of us have strong opinions as well about who the primary beneficiaries are who exploit the scam using the legal and moral arguments of fanatics and bullies.

Last month I reported here a brief exchange I had on Facebook, with Alex Linder. Linder had been a student at Claremont College in the 1980s when I submitted a revisionist ad for publication. The ad was rejected, and at the time Linder

approved of the decision made by the editor of *Student Life*. He wrote on Facebook that of course now he looked at the issue much like I look at it—that we're dealing with an intellectual and immoral historical fraud.

I thanked him for the anecdote and that's as far as I took the story here last month. But I did take the story further via Facebook and I felt it necessary to make a statement that is reasonably controversial among revisionists as well as with the great unwashed. Then it was decided here in the office that I should make the same argument on YouTube where students and others would be able to observe the simplicity of the setting and the person who was speaking.

It would hopefully contribute to the perception that you do not have to be an intellectual, or a professor, or any kind of expert to challenge what the intellectuals and professors have constructed so much taboo. You only have to be willing.

As background, I will note that we have 2,400-plus subscribers to our Facebook page, and that our videos on YouTube have been viewed accumulatively more than 30,000 times.

In any event, what follows here are the notes I put together for this YouTube video, which was uploaded on 30 March 2011.

IS IT "THEM" OR IS IT "US"?

[Begin]

Hello. Bradley Smith here, Committee for Open Debate on the Holocaust.

Yesterday morning Hernandez and I were drinking coffee out in the patio and wondering aloud if there wasn't something brilliant we could do during the upcoming week—Hernandez being my right-hand man here in the office.

As a matter of fact, between us we came up with three ideas. One of which was to shoot a video for YouTube based on a back-and-forth that is already recorded in print on Facebook. In the event, Hernandez came up with all three of the ideas. I don't want to give the impression that Hernandez runs things around here, but yesterday was a pretty good day for him.

The YouTube shoot would be a simple affair. We already have the text—it's there on Facebook—and it will be seen by some as controversial, but it would clear the air a bit about how I address the "Jewish" issue. As a matter of fact, I don't really address the Jewish issue, but the issue that faces those of us who are not Jews and do not have the courage, or the desire, to act out our own lives. Which, with regard to the Holocaust question, is the overwhelming majority of us.

Yesterday what seemed like a brilliant idea for a YouTube video, this morning looks like a mixed bag, if you will allow me to confound my metaphors. I find that I am suffering a bit from the very thing that I charge others among us with being guilty of. I am going to say something here that will cause a number of you who would want to support the work, to maybe not support it.

Anyhow, here we go. I'm going to read most of this because, as I noted a moment ago, the original exchange is already on Facebook so I can't really fake it. These are not formal, studied texts, but typical Facebook posts that are written off the top of the head. In both our cases.

You will be familiar with the first paragraph. It was printed in *SR 180* in the story on Rabbi Tuchman

of "Jew-Hate." After this first paragraph the story takes a turn that I had not expected it to take. Here is that first anecdote.

Linder wrote:

"Bradley, just an anecdote re your ad campaigns. Back in the '80s you tried to place a holo-questioning ad in 'Student Life' at Pomona College in Claremont, California. Our editor in chief, a Jew named Kopec, refused to run it. I'm embarrassed to admit (I was an opinions editor) that at that time I had no problem with her decision, as it seemed to me that you were merely being an ass. . . . (Alex used a two syllable word here but I will use only the first of the two.) Meanwhile, it had literally never occurred to me that someone could lie about something as big and well known as 'the' 'Holocaust,' and I am by no means an unskeptical person. Of course, this was the age before the internet, but this was a perfect example of what is meant by a Big Lie. Well, you deserve a lot of credit for what you've done, and now I know the truth you were trying so hard to get out there, so thanks for all your efforts, they have had an effect, even if it sometimes takes years."

I thought it an interesting anecdote from the past. I replied: "Thanks for the story."

Then Linder posted another message on the same Facebook thread which introduced a matter that revisionists are forced to wrestle with daily.

"The real genius of 'the' 'holocaust,' which the Jews must laugh up their sleeves at, is that the Jews are such a despicable people that, to the average person, it is nearly unthinkable that some other people wouldn't try to exterminate

them. So the atrocity scam enjoys not merely the protection of the Big Lie (there's no way "they" could lie about something that important, thinks the average person), but the meta-protection of being completely plausible, based on the rotten behavior of the 'victim.' This makes the task of honestists like Mr. Smith doubly difficult -- at least."

I replied:

"Alex: You have got to get hold of your vocabulary if you want to post here. You might not find it honorable for you to do that. At the same time, I would not find it honorable to encourage you to continue here. I do not believe, for example, that you could convince me that Jews as a people are despicable. Based on decades of personal experience, it is clear to me that while some are, most are not--like it is with the rest of us. Anyhow, simple name-calling does not forward what I try to do and I won't encourage it here."

Alex wrote: "That's fine, Bradley. I'm happy not to post on your threads if you don't want any disagreement with your highly questionable thesis. I do think you should respond to my point, though. Do you deny that the Jews are collectively lying about their experience in WWII, since not one of them of any public stature will stand up and admit the fact that there were no gas chambers? How can they possibly be other than a collective menace, if that's the case? I say that accusing another people of false atrocities is despicable behavior, and that's exactly what Jews, as a whole, are doing. They are collectively guilty, and that's the only conclusion a rational man can draw."

Continued on page 11

Churchill and the “Holocaust”

Paul Grubach

Note: This is an edited version of the primary article published in *Inconvenient History*, Vol. 3, No. 1. The online version contains all the relevant sources and references.)

Introduction

Winston Churchill played an important role in the history of the twentieth century. For this reason alone, it is important that Revisionists re-examine the beliefs and historical forces that motivated this lionized British icon. By improving our understanding of Churchill’s views of and his relationship with the “Holocaust” and the powerful Jewish groups that played a decisive role in his career, we gain a more accurate view of the past and can use these lessons to hopefully make a more peaceful future for all. Let it suffice to say that it will raise the eyebrows of many when they find out what Churchill told the House of Commons in August 1946 about his knowledge of the “Holocaust” during the war.

Churchill and Holocaust Revisionism

In June of 1941, British code-breakers at Bletchley Park were intercepting and reading the most secret communications of the German enemy. Churchill’s official biographer, Sir Martin Gilbert, claims that decoded top-secret messages about the alleged mass mur-

der of Jews and non-Jews in the German-occupied Soviet Union were shown to Sir Winston. In response, the Prime Minister emphatically stated in his radio broadcast of 24 August 1941, that “whole districts are being exterminated,” and concluded with this judgment: “We are in the presence of a crime without a name.”

On August 27, and September 1, 6, and 11, 1941, Churchill was shown German police decrypts, reporting on the execution of thousands of Jews on Soviet territory. This information is consistent with the Holocaust revisionist position.



Winston Churchill
*Difficult to believe that we
grow up to do what we do*

As far back as the mid-1970s, Revisionist scholar Arthur Butz made the point that this is the one part of the Holocaust legend that contains a kernel of truth. During the war between Germany and the Soviet Union, thousands of Jews and non-Jews were shot by German police units and auxiliaries of local

police in their attempt to stop the guerrilla warfare being waged against them. Brutality was practiced by both the Soviets and the Germans.

On 27 August 1941, the Bletchley Park code-breakers informed Churchill: “The fact that the [German] Police [in the Soviet Union] are killing all Jews that fall into their hands should by now be sufficiently well appreciated. It is not therefore proposed to continue reporting these butcheries specifically, unless so requested.”

Gilbert admits there is nothing in Bletchley Park decrypts about the alleged mass shooting of 33,000 Jews at Babi Yar near Kiev in September 1941. Therefore, should one conclude that this atrocity never took place? Not according to Gilbert: he says that German police units in Russia were cautioned by Berlin “not to compromise their ciphers.” This Jewish historian encourages the reader to conclude that a top-secret message about this alleged mass killing was never sent out, although it supposedly took place.

Gilbert believes that Churchill received sufficient details from other sources about the mass killing of Jews in the Soviet Union, and in response, sent the *Jewish Chronicle* a personal message, which was published in full on 14 November 1941. It read in part: “None has suffered more cruelly than the Jew,” and he referred to “the unspeakable evils wrought on the bo-

dies and spirits of men by Hitler and his vile regime.”

In London on 29 October 1942, Christian and Jewish leaders led a public protest against the alleged mass murders of Jews that were supposedly taking place in the German concentration camps. Churchill, who was in the United States at the time, addressed the gathering by way of a letter that was read by the Archbishop of Canterbury. It stated in part: “I cannot refrain from sending, through you, to this audience which is assembling under your Chairmanship at the Albert Hall today to protest against the Nazi atrocities inflicted on the Jews, the assurance of my warm sympathy with the objects of the meeting. The systematic cruelties to which the Jewish people—men, women, and children—have been exposed under the Nazi regime are amongst the most terrible events of history, and place an indelible stain upon all who perpetrate and instigate them. Free men and women denounce these vile crimes...”

In December 1942, Churchill was shown a report from a Polish Catholic member of the Resistance, Jan Karski. He claimed to have seen Jews being forced with great brutality into cattle cars, and then taken to an unknown “extermination location.” In response, Anthony Eden of the War Cabinet wanted to issue a public declaration. “It was known,” he asserted, “that Jews were being transferred to Poland from enemy-occupied countries, for example, Norway: and it might be that these transfers were being made with a view to wholesale extermination of Jews.” (Notice that Eden said the exterminations “might be” happening, and not that they *were in fact* happen-

ing. This suggests that he was skeptical of the “evidence” regarding the alleged mass exterminations of Jews. More on this in a moment.)

The Allied Declaration, supported by Great Britain, the United States, the Soviet Union, and other members of the Allied cause, was published on 17 December 1942, and it had considerable political impact, just as Churchill wished. Its central paragraph condemned “in the strongest possible terms” what was described as “this bestial policy of cold-blooded extermination.”

On 19 December 1942, Polish-Jewish official Samuel Zygielbojm appealed to Churchill to save the one and a quarter million Polish



Samuel Zygielbojm

Jews who were still alive and were in danger of “being exterminated” by the Germans. As Jewish historian Professor Michael J. Cohen points out, there is no record of any reply from Churchill, and no Allied operation was initiated to halt the alleged slaughter.

In June 1944, Churchill viewed a Jewish Agency report on the workings of the alleged “Nazi gas chambers” in the concentration camps. He sent a memorandum to Foreign Secretary Anthony Eden,

asking: “Foreign Secretary, what can be done? What can be said?” The evidence indicates that Churchill wanted to issue another Allied threat of retribution, but the Foreign Office said that too many such pronouncements had already been made.

On 6 July 1944, Foreign Secretary Eden informed Churchill of an appeal he received from Zionist diplomat Chaim Weizmann that the British government should take steps to mitigate the “appalling slaughter of Jews in Hungary.” We let Professor Cohen pick up the story here: “Now Weizmann reported mistakenly that 60,000 Jews were being gassed and burned to death each day at Birkenau (the death camp at Auschwitz II). Eden told Churchill that this figure might well be an exaggeration. But, on the next day, Eden forwarded an additional report to Churchill, describing the four crematoria at the camp, with a gassing and burning capacity of 60,000 each day. Some 40,000 Hungarian Jews had already been deported and killed there. Over the past one year and a half, some one-and-a-half million Jews had been done to death in the camp.”

Cohen, a firm believer in the traditional version of the Holocaust, still highlighted the exaggerations in the story. Buried in a footnote he writes; “It seems that the Zionist figure of 60,000 per day, should in fact have been 6,000.” As of the date of this writing, even anti-Revisionist “Holocaust” historians would point out that the figure of 1,500,000 Jews being murdered at Auschwitz-Birkenau is another exaggeration of around 540,000 victims! Robert Jan van Pelt, widely considered to be a contemporary expert on the alleged

mass murder of Jews at this concentration camp, wrote in 2002 that total number of Jewish deaths at the site was 960,000. The important lesson here is this: we have evidence from a respected academic source that, during the war, Churchill was being handed exaggerated atrocity information, to say the very least.

On 7 July 1944, Churchill approved the bombing of Auschwitz by the British Air Force, but the operation was never carried out. Four days later, on 11 July, Churchill issued his oft-repeated declaration on the "Holocaust": "There is no doubt that this is probably the greatest and most horrible crime ever committed in the whole history of the world, and it has been done by scientific machinery by nominally civilized men in the name of a great State and one of the leading races of Europe."

At the end of August 1944, Churchill's son showed his father a copy of the full report of four escapees from the Auschwitz "extermination camp," an official document that had been published a month and a half earlier by the War Refugee Board in Washington. Before this, Churchill had only seen a summary version. Gilbert comments: "Not for the first time, Randolph had alerted his father to an aspect of the Jewish fate that had not reached the Prime Minister through official channels."

Gilbert points out that in the latter part of 1944, Berlin issued a statement denouncing at least some of the reports about the deportations to Auschwitz, claiming they were "false from beginning to end." Gilbert is unclear on exactly what the Germans were claiming to be false.

Despite all of the authoritative declarations Churchill made or supported during the war with regard to the "reality" of the Nazi extermination of the Jews, when the war ended he made an astonishing statement that casts doubt on the truthfulness of all of these wartime pronouncements. In a speech before the House of Commons on 1 August 1946, he emphatically declared that he knew nothing of the alleged Nazi mass murder of Jews while the Second World War was

If Sir Winston was not aware *during* the war of the alleged mass killings of Jews, and if he and his associates realized only *after* the war ended that these supposed mass murders took place, then all of his "authoritative" declarations we listed above about the mass murder of Jews taking place *during* the war were just unconfirmed and baseless allegations.

taking place. We quote him verbatim: "I must say that I had no idea, when the war came to an end, of the horrible massacres which had occurred; the millions and millions that have been slaughtered. That dawned on us gradually after the struggle was over."

As far back as 1985, Professor Cohen stated the dilemma in these terms. He says it is debatable how familiar the Prime Minister was with the Intelligence information regarding the alleged Nazi extermination camps, but by "July, 1944 at the very latest, Churchill was supplied by the Zionists with very precise details of the murderous capacity of Auschwitz." In light of this, Cohen asks how should we interpret Churchill's August 1946 denial

of knowledge of the mass murder of Europe's Jews during the war?

The reader should take careful note of the implications of Churchill's words. If Sir Winston was not aware *during* the war of the alleged mass killings of Jews, and if he and his associates realized only *after* the war ended that these supposed mass murders took place, then all of his "authoritative" declarations we listed above about the mass murder of Jews taking place *during* the war were just unconfirmed and baseless allegations.

Bizarre inconsistencies like this are exactly what the Holocaust Revisionist hypothesis would predict, and this is why even the most anti-Revisionist reader should consider Churchill's statements from a Revisionist perspective. Revisionism states that many of the wartime claims of the Allies and Zionists in regard to the alleged extermination of the Jews were simply false propaganda, designed to serve ulterior Allied and Zionist political agendas.

Churchill was well aware that representations of the Jewish fate at the hands of the Germans were linked to plans for a Zionist state in Palestine. Indeed, Gilbert points out: "In Churchill's mind, the Jewish fate in Europe and the Jewish future in Palestine were inextricably linked." In his seminal Revisionist work *The Hoax of the Twentieth Century*, Arthur Butz made a somewhat parallel point: "The Zionist character of the [Nazi extermination] propaganda is quite clear; note that, as a rule, the persons who were pressing for measures to remove Jews from Europe (under the circumstances a routine and understandable proposal) coupled such proposals with demands that such Jews be resettled

in Palestine, which shows that there was much more in the minds of Zionist propagandists than mere assistance to refugees and victims of persecution.”

Throughout his entire book, Gilbert discusses how the unrelenting Churchill, being wedded to Zionist policy, was up against the resistance of many factions within his own government and from around the world who were opposed to establishing a Jewish state in Palestine. They realized it would end in disaster for the indigenous people of the Middle East and for British interests in general. In a situation such as this, one can readily see how “Nazi extermination” propaganda would be useful to Churchill—it would silence opposition to Zionist aims and create mass sympathy for the future Jewish state. There is evidence that is consistent with this interpretation. In December 1942, Colonial Secretary Oliver Stanley put the request to the Prime Minister that 4500 Bulgarian Jewish children, with 500 accompanying adults, be allowed to exit Bulgaria for Palestine, adding that British public opinion had been “much roused by the recent reports

of the systematic extermination of the Jews in Axis and Axis-controlled countries.” Churchill replied: “Bravo!”

Professor Cohen notes the strange inconsistency between Winston Churchill’s public statements about the “Holocaust” and his lack of action to do anything to stop it: “But against the frequent expression of his horror at Nazi crimes, one must record the almost total absence of any meaningful gesture or action by him to save Hitler’s Jewish victims—either when in Opposition, or in the position of supreme power, which was his from 1940 to 1945.”

I ask the most hard-core believer in the traditional Holocaust story to ponder this dilemma. During the war, Churchill was making authoritative pronouncements about the “etched-in-stone” fact of the Nazi extermination of the Jews—and after the war, he tells British parliament that he had no idea such “exterminations” took place during the war, and only realized their “reality” after the war was ended! To say the least, Churchill’s statements are consistent with the point that Professor Butz made decades ago:

the first claims about the “Nazi extermination of the Jews” made during the war were not based on one scrap of credible intelligence data.

Butz’s Revisionist hypothesis is further supported by the fact that even academic “Holocaust experts” will have to admit that, during the war, Churchill was handed exaggerated data in regard to the number of Jewish deaths, as we have shown in this essay. Finally, Churchill’s public outcries regarding the alleged Nazi extermination of the Jews were declarations that, “coincidentally,” served British and Zionist military and political agendas.

We will end here with a short note regarding Churchill’s 1 August 1946 statement that the “reality” of the Holocaust “dawned on us gradually after the struggle was over.” Gilbert points out that Churchill used what was found at some German concentration camps at the war’s end as “proof” of the “Holocaust.” A thorough discussion of this is beyond the scope of this short essay, so I refer the reader to the Revisionist studies of the topic. --Copyright 2011--

Elie Wiesel and Chapman University need help with “knowledge and ethics” surrounding the holocaust

Carolyn Yeager

Elie Wiesel arrived at Chapman University in Orange CA on Monday, March 28, in his new capacity as “Distinguished Presidential Fellow” and gave a lecture titled

“Knowledge and Ethics.” He also spoke to a small class of Chapman Religion students. According to the [Orange County Register](#) [photo at right courtesy Paul Bersbach, OCR], he “ans-

wered several questions, but posed many of his own.” This is typically the way Wiesel, 82, avoids revealing his ignorance of the entire topic of the concentration camps.

Wiesel's contract with the university, and specifically with the Rodgers Center for Holocaust Education which is the real sponsor and driving force behind the contract, is for five years. Thanks to a bequest from Barry and Phyllis Rodgers, the Rodgers Center was opened in 2000 for the purpose of helping to keep the memory of the holocaust alive, well, and lucrative.

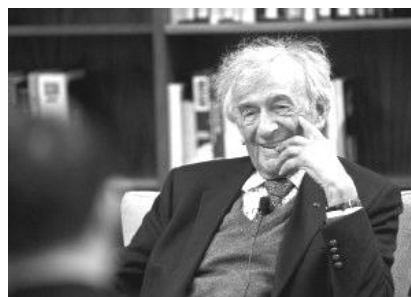
As we reported here last October, each spring semester Wiesel will deliver a lecture and carry on some interaction with students. Don't think he's doing it only in the interest of "keeping memory alive" or for any of the noble reasons suggested by Marilyn Harran, Director of the Rodgers Center and University spokesperson on matters pertaining to Wiesel's fellowship.

As [reported](#) in the Chapman Panther newspaper on March 28, "*Harran declined to say how much the Rodgers Center is paying Wiesel for his lecture. Mary Platt, director of communications and media relations, confirmed that the amount is confidential.*"

It's widely quoted that Wiesel's standard speaking fee is \$25,000. We don't know how much he is charging for visiting with students in their classrooms, but it is no doubt substantial. Chapman's wealthy Jewish donors who support activities at the special Rodgers Center for Holocaust Education and the Samuelli Holocaust Memorial Library are apparently willing to pay it.

Harran, a professor in both the Religious Studies and History departments, is a devotee of Wiesel and his myth. She tends to speak of Wiesel in worshipful terms, as I reported in my [Oct. 2010 blog](#) post. At that time, she included these words in her announcement of his

fellowship at Chapman: "*We are unbelievably fortunate that he has chosen to return to Chapman and to share with us his knowledge and wisdom. I am stunned and deeply grateful that he will be with us in this new role as Distinguished Presidential Fellow. I know our university community will be profoundly enriched and inspired by his presence.*" This is the cue for students to show the proper respect toward the visiting professor, and hang on his every word.



Elie Wiesel at Chapman

Harran is teaching a course this semester called "Elie Wiesel: His Life and Work" with Jan Osborn, professor of English. According to *The Panther*, only eighteen students are taking the course. Harran wrote a March 28th [opinion piece](#) for the school newspaper titled "Knowledge, ethics and Elie Wiesel" in which she mentioned his book *Night* and also said: "*Some of you will recall seeing Wiesel visiting Auschwitz with Oprah Winfrey or standing by President Obama's side at a commemorative ceremony in Buchenwald. These are powerful images. Indeed, it is hard to remember when the memory of the Holocaust did not have a place in our American life and culture. There are Holocaust documentaries and films; Holocaust museums in cities such as Chicago, Houston and Los Angeles, and the Sala and*

Aron Samuelli Holocaust Memorial Library at Chapman. And there is the United States Holocaust Memorial Museum in Washington, D.C."

Hurrah, hurrah. Isn't it wonderful? She gives Wiesel much of the credit for bringing this about. She then asserts this historical tidbit: "*the Final Solution was agreed upon in a 90-minute meeting attended by 15 senior SS officials and bureaucrats*"—referring to the reputed "Wannsee Conference" in 1942 in Germany. But the meeting minutes show clearly that it was a discussion of the "final solution of the Jewish problem" as a deportation plan, not an extermination plan. So where does that leave Elie Wiesel's story? And Harran is a PhD in History? It's obvious she needs some help with knowledge and ethics herself.

Wiesel told the religion students that he studied literature at the Sorbonne University in France before he became a journalist for the Israeli paper *Yediot Arhronot* in Dec. 1949. I have shown in [Questions on Elie Wiesel and the Sorbonne](#) that that claim is false. Wiesel also told the students he cannot answer the questions: Why did the Holocaust happen? and Why did it happen to the Jews? But ... "since I have survived, I feel I have a duty to do something with myself."

In all their discussions of ethics, the pressing *current* persecution and torture of the Palestinians by Israel is never brought up. EWCTW will continue to report to you about Wiesel's activities at Chapman. Contributions sent by readers are welcome.

[First published on Elie Wiesel Cons the World. <http://www.eliewieselstattoo.com/>]

History's "Bleeding Edge" Revisionism as a Birthing Process

Jett Rucker

There is a saying current among practitioners of advanced technology, such as computers: "Those who worship at the leading edge of technology will be sacrificed upon it." It refers, of course, to the risks undertaken by those who put reliance on novel, unproven ways of doing things, in some cases things that have previously been "impossible." The ironic sound-alike "bleeding edge" refers to the notional carnage that can ensue from such practices.

Like technology, history develops—in the optimistic view, it "advances"—toward truth, or better understanding, which is the meaningful form of truth. And, just like technology, the advancing of history claims victims, some of whom are killed, while others suffer only the destruction of their professional reputations and careers, along with their fortunes and familial ties in many cases. It may realistically be said that any real revisionist undertakes risks—wittingly or otherwise—like those faced by test pilots, or experimenters with radiation, or with virulent disease agents. And just like those testing weapons or means of alleviating human suffering, the motivations of revisionists are by no means in all cases bent solely toward the betterment of (all) mankind, it must be admitted.

But revisionism is a dangerous, expensive, often-destructive busi-

ness, there is no denying; and, as in the case of experimentation in medicine or technology, there are many missteps, many mistakes, both harmful and innocuous, and occasional fraud and malevolence as well. Out beyond all the risks and costs lie honor, fame, and outright glory for those who succeed in attaining a breakthrough that is subsequently confirmed, broadly accepted, and applied to great and laudable effect through broad



It has to start somewhere.

reaches of human society. Some forge boldly forward where their investigations take them, while others contrive great leaps in hopes that they will turn out to be forward, and still others cut a corner here to suppress an unwelcome result there, and seek to cheat or lie their ways to fame and fortune, even if only until they are found out.

Arthur Schopenhauer described the process by which many, if not most, "truths" arrive at their exalted status as such with his aphorism:

"All truth passes through three stages. First, it is ridiculed, second it is violently opposed, and third, it is accepted as self-evident." Many propositions, including no doubt some correct ones, fall by the wayside from the inadequacy of their proponents to marshal evidence, or defend, or simply persist, to overcome the opposing forces of sheer inertia along with those interested factions attending all belief systems who benefit from them in one way or another, or would suffer harm from the diminution in popular devotion to them.

Theoretically, history arises when "things happen." If a thousand Allied bombers take off one night and drop their bombs on Dresden, Germany, history has "happened"—and ended, for the thousands killed, but it's the rest of us for whom the ensuing process is of note. The raw, real-time occurrence of events might be compared with the processes of conception in the procreation of living organisms—it may occur in some confusion, even deception of self and/or of others. It may occur in fury, desperation, or even violence, but above all, it is subject, in the hours, days, weeks, and months following its occurrence, to *representation*—either as not having happened, or as having happened under circumstances that may or may not resemble the operative realities of the moment and the events leading up to it. And this representation may

change as others claim to have witnessed the events or their preludes, as wars are won by this side or that, as marriages are entered into with this partner or that, as putative heirs come of age, or “national homes” acquire nuclear weapons, the events acquire constituencies, or parties at interest.

But as for coitus, certain truths in some cases eventually emerge. A newborn has a blood type impossible for the husband to have produced (“she doesn’t look a bit like him, either”), the number of recipients of reparations exceeds the actuarially possible number from the entire population of potential victims, and technologies like those based on DNA subsequently advance to the point that specific individuals can be ruled out or ruled in as possible progenitors. Parties at interest invariably rush to the fore, striving mightily to influence conclusions with sheer volume of noise, and subtler threats against opposing parties, where facts are not available to support their positions.

Revisionism serves in these processes analogously as birthing—known to every mother as an event of enormous strain, huge stress, copious bleeding, a “mess” to those attending, and very real threats to the lives of both mother and child. It marks the point at which gestation—the internal, largely invisible, but nonetheless sensible processes of the development of a viable organism—concludes, to be succeeded, in the favorable scenario, by the new existence of a specimen who can breathe, eat, defecate, and eventually talk, strike, nurture, lie, reason, and do all manner of other human things on her own, even for her

own account or that of those who motivate her.

This is the nature and function of historical revisionism. The period of “gestation” of history may be long and fraught with innuendo, distortion, opportunism, even beneficent misunderstanding. The occurrence of “birth,” although a “moment of truth” in many ways, is by no means final, or conclusive. To the contrary, it is a peak of vulnerability and mishap, as may be noted from the frequency of untoward outcomes for mother, child, both, and occasionally close third parties, including fathers, siblings, and others. It is inherently messy, dangerous, and in many cases a source of great joy at the dawning of new life, for the first time self-sustaining and able to defend and advance its own existence.

Opportunists continue their relentless press on the beliefs and loyalties of all concerned after the birth as well, as would-be courtiers precociously proclaim their loyalty to the newborn king, and previous lurkers claim to “have told you so all along” when in fact they had kept their views to themselves, or even covertly aided the faction now exposed as mendacious and self-seeking. Such is the nature of discovery as it proceeds among societies of covetous, ambitious seekers of advantage for themselves, regardless of the cost to others.

In revisionism, this stage is reached around the point at which a respected historian avoids parroting a particular lie or distortion that previously had been obligatory in accounts of the times and places the historian’s commentary might include. It proceeds, as cautious follower succeeds cautious follower, to the point at which the next commenter allows as how a posi-

tion long espoused by true revisionists (who invariably are not acknowledged) has “gained credence” or other such verbiage, “among historians,” these the unnamed presumptive colleagues of the commenter, in league with whom he now deftly allows himself to be seen.

The final stages, perhaps the “coming of age” of the young prince, are characterized by revelations beginning with, “contrary to the predominant understanding in the past,” in which the cautious follower seems to have come up with the new understanding himself. Around this point, the history might, all good things assumed, be said to have “attained maturity,” or a putative arrival at (or near) “the truth.” It is, of course, not by any means always so when this stage appears to have arrived, but sometimes it is, and at other times, a subsequent, structurally similar, stage may finally deliver an understanding that might represent an appreciable advance toward the truth.

The point is this: revisionism is a tough business for all concerned, even for those whose edifices of Received Understanding are being assaulted. Death and destruction attend the events, which may or may not produce a stable “solution” to the matter that all may adopt and feel comfortable with for an indefinite future.

It requires courage, dedication, persistence, and vision to see the matter through to anything resembling a satisfactory conclusion, not unlike the conception, birth, nurturing, and education of a child. To those who wholeheartedly devote themselves to such enterprise, my hat is off, and firmly in both hands, as I express my heartfelt admiration and gratitude. It is as essential to human progress and survival as conception, birth, and nurturing themselves.

The Inconvenient History of the German Expellees

Richard A. Widmann

While still generally unheard of by the general public outside of Germany, it is a matter of little contention among historians that some 12 million ethnic Germans were expelled from Eastern Europe after World War Two. Some of these areas had been part of Germany, while in others, Germans had lived as ethnic minorities for generations. While the actual death toll that resulted from the expulsion remains uncertain and controversial, conservative figures are in the hundreds of thousands, with some suggesting figures over 1 million.

The controversy of the German expellees received press earlier this year when the governing German coalition parties, the Christian Democratic Union, the Christian Social Union and the Free Democratic Party, proposed a memorial day for the expellees. Almost immediately Jewish groups denounced the idea. Stephen Kramer, the general secretary of the Central Council of Jews in Germany, called the proposal "a kind of retaliation" against the victims of German war crimes. A group of historians actually condemned the proposal as "revisionist." Others called the proposal a mockery and disgraceful.

The German Expellees seem to have been banished to the same place as the victims of the Dresden terror-bombing and the victims of Hiroshima and Nagasaki. The mean-spirited logic seems to be that the victims of these various

events should not be mourned and for that matter no sympathy should be expressed because their governments sponsored various war crimes. In the case of Hiroshima and Nagasaki, the argument typically includes the suggestion that many American lives would have been lost during an invasion of the

While Jews and non-Jews alike advocate vigilance to prevent another Holocaust and argue that the events should never be forgotten, in what can only be described as naïveté the focus remains on jack-booted SS-men and modern-day neo-Nazis as if they would be the likely source of a future atrocity. In fact the very refusal to acknowledge the crimes perpetrated against the German people after World War II exemplifies how little we have learned.

Japanese mainland and that the atomic bombings hastened or brought about the complete surrender of the Japanese Armed Forces. Americans are rightly disturbed by the fact that the Japanese had already offered peace terms prior to the bombings and ultimately accepted much the same conditional terms after the bombings.

In the case of Nazi Germany emotions run even higher, though by no means among Americans generally. Holocaust historians and

activists often minimize the numbers killed in Dresden in what can only be described as "denial." Historians who suggest higher figures for those murdered by the firestorm are often denounced as neo-Nazi, or as revisionists. James Bacque wrote two highly controversial books, *Other Losses* and *Crimes and Mercies* in which he describes an Allied policy of starvation that resulted in the deaths of millions. Both were widely denounced in major reviews. The topic however will not go away. Alfred M. De Zayas has written several books which address what he describes as "the ethnic cleansing of the east-European German." Another more recent title that addressed this subject was *After the Reich* by Giles MacDonogh which was reviewed in [*Inconvenient History Vol. 1, No. 1*](#).

At a time when Holocaust museums and memorials continue to pop up all around the globe—most recently stories speak of a new museum in Rome and one on the Boardwalk in Atlantic City, New Jersey—it should be clear that the true lesson of the Holocaust story is misunderstood and has been misappropriated into one in which ethnicity and nationality override the universal problem. The Holocaust story as it exists today is one in which Jews are the only victims and Germans are the only perpetrators. While lip-service is given to the faceless "5 million others" the story is inherently one expressed in

terms of the Jewish and German peoples.

The real message of the Holocaust is one about man's inhumanity to man. It is about individuals losing their most basic lives to the machinations of government ideologies, politics and warfare. It is about lives and families being destroyed by the utopian visions of some majority who holds power. We should all denounce the uprooting of families, enforced labor, and murder by whatever means.

Holocaust museums as they are designed and focused today tell a tale of a unique victim, a unique perpetrator, and a unique atrocity. But in that uniqueness the universal human message and moral is lost. Without mention of the victims of

other mass expulsions and genocides, in the very same places and involving members of the same peoples at nearly the same times, from the American Indian to the Armenians to the Cambodians, Rwandans, and yes, even the Germans, the meaning is monopolized, hoarded, and likely lost.

While Jews and non-Jews alike advocate vigilance to prevent another Holocaust and argue that the events should never be forgotten, in what can only be described as naïveté the focus remains on jack-booted SS-men and modern-day neo-Nazis as if they would be the likely source of a future atrocity. In fact the very refusal to acknowledge the crimes perpetrated against the German people after

World War II exemplifies how little we have learned.

If it can be agreed that millions of Jewish and German civilians were uprooted during forced expulsions and that many hundreds of thousands and perhaps even millions of each group died from various causes including official policy, disease and starvation, do we honestly believe that one of these groups should not be memorialized because they somehow "deserved it"? Is it not that very thinking, whose foundation is revenge and retaliation, that results in war crimes and, dare I say it, holocausts? First published in *Inconvenient History*, Vol 3, No 1.

See: <http://tinyurl.com/3sdlkxuu>

IS IT THEM OR IS IT US? continued

And it was here that I thought to repeat what I have more or less always said.

"Alex: I agree with you when you write that 'accusing another people of false atrocities is despicable behavior, and that's exactly what Jews, as a whole, are doing.'

"The irony here is that it was not Jews, but American and English and Soviet 'gentiles' (us) who were in absolute power and absolute control and who institutionalized the German monster scam at Nuremberg and other war crimes trials. To distract attention from (our) own war crimes, which were immense. This is not to deny that Jews pushed for the scam, or that once it was established Jews picked up the ball and ran with it until today they have created a gigantic marketing industry worth hundreds

of billions of dollars. But they could not have done it without (our) help, (our) legal machinations, (our) lies, (our) power.

"And now there is the proof of the pudding in observing how (our) people operate in government and the universities today, the two places where the history of our culture is organized and maintained. The U.S. Congress, overwhelmingly made up of (ourselves,) not (them), has bought and paid for Israel from the get-go until today. Hundreds of billions of (our) dollars. In the universities it is (our) folk who are in the overwhelming majority, and on every campus the faculties there who are supposed to teach students, among other things, how to distinguish historical truth from falsehood forward the orthodox Holocaust story and the taboo that pro-

tests it from a routine examination via free expression. (Our) folk. (We) do so for (our) own immediate benefit. I find that despicable, though understandable. They're just folk—but they are overwhelmingly (our) folk.

"Northwestern University is a good example. The faculty there is overwhelmingly made up of (our) people, not Jews. There is one professor on that campus, Arthur Butz, who has dared challenge what he calls 'the hoax of the 20th century.' He is one of (us). Among all the others on the campus, be they Jews or (our) folk, there is not one who will stand with Butz to support the ideals of the university with regard to intellectual freedom, be they (our) folk in faculty or (our) folk in administration, and Butz and his book are both taboo. Again, the

faculty and administration at Northwestern are made up overwhelmingly of (our) folk, not Jews.

"I could go on. I will only add that the exploitation of the German monster scam is supported by the great majority of Americans who are Jews, and the great majority of Americans who are not Jews. Oddly, or perhaps not so oddly, we can say that with regard to the Holocaust question, Jews and Gentiles together act as if we are all 'brothers under the skin.'

"If only (we) could find a way to be honest—in the press, in our universities, in our everyday lives—the Holocaust question would become like all other historical questions, a routine academic issue to be examined in the routine manner that all other historical questions are examined, a fragment of World War Two history."

The reaction to this video on YouTube and via email was best expressed by a post that read:

"Alex is right, you are wrong. The development of the holohoax was solely the work of the Jews. It did not originate in WW II, there is a *New York Times* article from 1906 by Zionist Paul Nathan which accuses the Russians of a systematic massacre in progress of Six Million Jews. In WW I there were numerous false atrocity stories about Jewish victims published in the *New York Times*. See: 'The First Holocaust, Jewish Fundraising Campaigns with Holocaust Claims During WW I' by D. Heddeshemer."

Maybe it was fate, but about this time an article by James Petras

crossed my desk. Petras' most recent book is *Zionism, Militarism and the Decline of US Power* (Clarity Press, 2008). The article itself is titled "The State and Local Bases of Zionist Power in America." While it does not address the Holocaust question directly, it does address the extent of the problem/s that the Holocaust story is used to morally justify, which I can be reasonably accused of ignoring.

[Excerpts]

Any serious effort to understand the extraordinary influence of the Zionist power configuration over US foreign policy must examine the presence of key operatives in strategic positions in the government and the activities of local Zionist organizations affiliated with mainstream Jewish organizations and religious orders.

There are at least 52 major American Jewish organizations actively engaged in promoting Israel's foreign policy, economic and technological agenda in the US (see the appendix). The grassroots membership ranges from several hundred thousand militants in the Jewish Federations of North America (JFNA) to one hundred thousand wealthy contributors, activists and power brokers in the American Israel Public Affairs Committee (AIPAC).

In addition scores of propaganda mills, dubbed think tanks, have been established by million dollar grants from billionaire Zionists including the Brookings Institute (Haim Saban) and the Hudson Institute among others. Scores of Zionist funded political action committees (PAC) have intervened in all national and regional elec-

tions, controlling nominations and influencing election outcomes. Publishing houses, including university presses have been literally taken over by Zionist zealots, the most egregious example being Yale University, which publishes the most unbalanced tracts parroting Zionist parodies of Jewish history.

New heavily funded Zionist projects designed to capture young Jews and turn them into instruments of Israeli foreign policy includes "Taglit-Birthright" which has spent over \$250 million dollars over the past decade sending over a quarter-million Jews (between 18-26) to Israel for 10 days of intense brainwashing. Jewish billionaires and the Israeli state foot the bill. The students are subject to a heavy dose of Israeli style militarism as they are accompanied by Israeli soldiers as part of their indoctrination; at no point do they visit the West Bank, Gaza or East Jerusalem. They are urged to become dual citizens and even encouraged to serve in the Israeli armed forces.

In summary, the 52 member organizations of the Presidents of the Major American Jewish Organizations which we discuss are only the tip of the iceberg of the Zionist Power Configuration: taken together with the PACs, the propaganda mills, the commercial and University presses and mass media we have a matrix of power for understanding the tremendous influence they have on US foreign and domestic policy as it affects Israel and US Zionism.

The attached appendix is extraordinarily illustrative.

APPENDIX:

Conference of Presidents of Major American Jewish Organizations Member Organizations.

1. Ameinu
2. American Friends of Likud
3. American Gathering/Federation of Jewish Holocaust Survivors
4. America-Israel Friendship League
5. American Israel Public Affairs Committee
6. American Jewish Committee
7. American Jewish Congress
8. American Jewish Joint Distribution Committee
9. American Sephardi Federation
10. American Zionist Movement
11. Americans for Peace Now
12. AMIT
13. Anti-Defamation League
14. Association of Reform Zionists of America
15. B'nai B'rith International
16. Bnai Zion
17. Central Conference of American Rabbis
18. Committee for Accuracy in Middle East Reporting in America
19. Development Corporation for Israel/State of Israel Bonds
20. Emunah of America
21. Friends of Israel Defense Forces
22. Hadassah, Women's Zionist Organization of America
23. Hebrew Immigrant Aid Society
24. Hillel: The Foundation for Jewish Campus Life
25. Jewish Community Centers Association
26. Jewish Council for Public Affairs
27. The Jewish Federations of North America
28. Jewish Institute for National

Security Affairs

29. Jewish Labor Committee
30. Jewish National Fund
31. Jewish Reconstructionist Federation
32. Jewish War Veterans of the USA
33. Jewish Women International
34. MERCAZ USA, Zionist Organization of the Conservative Movement
35. NA'AMAT USA
36. MCKS" Advocates on behalf of Jews in Russia, Ukraine, the Baltic States & Eurasia
37. National Council of Jewish Women
38. National Council of Young Israel
39. ORT America
40. Rabbinical Assembly
41. Rabbinical Council of America
42. Religious Zionists of America
43. Union for Reform Judaism
44. Union of Orthodox Jewish Congregations of America
45. United Synagogue of Conservative Judaism
46. WIZO
47. Women's League for Conservative Judaism
48. Women of Reform Judaism
49. Workmen's Circle
50. World ORT
51. World Zionist Executive, US
52. Zionist Organization of America

James Petras Website is here:

<http://petras.lahaine.org/>

Well, the brain said, you have been giving folk the impression that you do not understand the seriousness of the threat exemplified in the enormous organization of a self-absorbed and censorious main-

line Jewish community. The obstacles confronting a free press, the obstacles confronting the Western world's most powerful and vicious living taboo—the Holocaust question. It may be worse, the brain said, than you have been willing to admit.

Okay. Maybe it has been. But in the end, if we still identify with the primary ideals of the nation, the culture, as it has developed over the last 3,000 years, we have to be willing to stand up in the public square and argue for what we believe is most valuable. There no use, and no benefit, in blaming Jews for our own weaknesses.

And then, ruminating on this and that, it occurs to me to turn my attention to an issue that I have probed over the year but have never followed up on. Muslims. The Muslim world, outside America, is awash with Holocaust revisionism. Mahmoud Ahmadinejad is only the most famous of Muslim "revisionists." In America it's another story. Muslims figure they have enough problems in America and do not want to make more. They suffer from a malady similar to that which afflicts those of us who are not Muslims and not Jews either. Insecurity in the face of the taboo that protects the Holocaust question from being asked. Outside, in public, in the light of day.

I would welcome association with well-intentioned Muslim activists in finding a way to convince Americans and American college students that the Holocaust, and the Holocaust taboo, should both be questioned in public forums, outside, in the light of day, where the professors would not old sway. I was not encouraged by what I first found.

Statement of American Muslim Imams and Community Leaders on Holocaust Denial and anti-Semitism

Feb 9, 2011

Published in *The American Muslim (Tam)*. Established in 1989

“O you who believe, stand up firmly for justice as witnesses to Almighty God.” (Holy Qu’ran, al-Nisa “The Women” 4:135)

On August 7-11, 2010, we the undersigned Muslim American faith and community leaders visited Dachau and Auschwitz concentration camps where we witnessed firsthand the historical injustice of the Holocaust.

We met survivors who, several decades later, vividly and bravely shared their horrific experience of discrimination, suffering, and loss. We saw the many chilling places where men, women and children were systematically and brutally murdered by the millions because of their faith, race, disability and political affiliation.

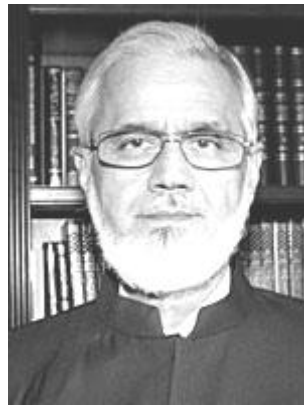
In Islam, the destruction of one innocent life is like the destruction of the whole of humanity and the saving of one life is like the saving of the whole of humanity (Holy Qu’ran, al-Ma’idah “the Tablespread” 5:32). While entire communities perished by the many millions, we know that righteous Muslims from Bosnia, Turkey, Tunisia, Morocco, and Albania saved many Jews from brutal repression, torture and senseless destruction.

We bear witness to the absolute horror and tragedy of the Holocaust where over twelve million human souls perished, including six million Jews. We condemn any attempts to deny this historical reality and declare such denials or any

justification of this tragedy as against the Islamic code of ethics.

We condemn anti-Semitism in any form. No creation of Almighty God should face discrimination based on his or her faith or religious conviction.

We stand united as Muslim American faith and community leaders and recognize that we have a shared responsibility to continue to work together with leaders of all



Imam Muzammil Siddiqi

faiths and their communities to fight the dehumanization of all peoples based on their religion, race or ethnicity. With the disturbing rise of anti-Semitism, Islamophobia, and other forms of hatred, rhetoric and bigotry, now more than ever, people of faith must stand together for truth.

Together, we pledge to make real the commitment of “never again” and to stand united against injustice wherever it may be found in the world today.

Signed:

- Imam Muzammil Siddiqi, Islamic Society of Orange County, CA and chairman of the Fiqh Council of North America
- Imam Mihamad Magid, All-Dulles-Area Muslim Society; President Elect, Islamic Society of North America, Washington, D.C.
- Imam Suhaib Webb, Muslim Community Association, Santa Clara, CA
- Ms. Laila Muhammad, daughter of the late Imam W.D. Muhammad of Chicago, IL
- Shaikh Yasir Qadhi, Dean of Academics for the Al Maghrib Institute, New Haven, CT
- Imam Syed Naqvi, Director of the Islamic Information Center in Washington, D.C.
- Imam Abdullah T. Antepi, Muslim Chaplain, Duke University
- Dr. Sayyid M. Syeed, Director, Interfaith & Community Alliances, Islamic Society of North America.

What can I say? Muslim intellectuals converted, or pretending to be converted, by Industry propaganda. I would have to let the Imam Muzammil Siddiqi Muslim faction go. I would look for another that would not be scandalized by association with the likes of CO-DOH or Smith. Among the first reach-outs I made was a letter to *New Trend Magazine*: It was published. The headline was written by *New Trend's* editor.

Introducing a leading scholar of the Holocaust-hoax: Palestine suffers, Israel gains from the story

Dr Kaukab Siddique
Editor-in-Chief
New Trend Magazine
PO Box 356
Kingsville MD 21087-0356 USA

Telephone: (443) 869 - 5233
Email: butshikana@gmail.com

Dear Dr. Siddique:

My name is Bradley Smith and my website, Committee for Open Debate on the Holocaust, is at www.codoh.com.

I'd like to introduce myself to your readers at *New Trend*.

In December, 2006, I delivered a talk in Teheran at the now infamous Holocaust Conference. The title of the talk was: "The Irrational Vocabulary of the American Professorial Class with Regard to the Holocaust Question."

With this talk I focused on how the American professoriate, Jew and Gentile alike, has made of the Holocaust question a taboo matter. No American professor, Gentile or Jew, will allow himself to make the mistake of addressing the Holocaust question from a perspective that is not approved of by those, inside and outside the university, who administer them. It only follows that what the professor himself will not dare to address openly, he will not allow his students to address openly.

Why does it matter? Those who address the Holocaust story with such abandon, who gain so much political and monetary profit from it, exploit the story to morally justify U.S./Israeli policies against the Palestinian people.



Kaukab Siddique:
*No relation to
Imam Muzammil Siddiqi*

At the Teheran Conference it was surprising how often one heard the word "Palestine." In the talks, from the audience, in the hallways.

That was in 2006, the Iraq war was in a serious phase with a great deal of violence. I had expected to hear the word "Iraq" a lot. But what I heard again and again was "Palestine." The primary languages were Farsi, Arab, and English. "Pales-

tine" was the same in all of them. It was in Teheran that December where I understood that Palestine is the primary issue challenging the Muslim and Western worlds at this moment in time.

If the reader goes to the text of my talk, he or she will find that I do not attack Jews as human beings, but address an American professoriate, Jew and gentile alike, that is unwilling to allow themselves, or their students, to address either the Holocaust question itself, or how it is exploited by the U.S./Israeli alliance to morally justify inhuman policies toward, particularly but not exclusively, Palestinians.

The American professorial class, on this issue, betrays the intent of Article 19 of the Universal Declaration of Human Rights, and betrays the ideals of intellectual freedom and free expression of the university itself.

I would like to give an updated draft of the talk I gave at the Teheran Conference to Muslim audiences in Southern California. I wonder if there are some who read *New Trend* who might be able to put me in touch with a person or persons who can help me arrange such an affair.

Thank you.

--Bradley R. Smith

"[Deborah Lipstadt] wants the holocaust to become a meta-historical impenetrable narrative. It is not clear to me and to a growing number of academics, artists and ordinary people, why Jewish academics and institutions are so afraid of this particular chapter in history being looked-at and discussed freely."

-- Gilad Atzmon, Israeli musician and writer.

INCREDIBLE!

AP Exclusive: FBI thought Demjanjuk evidence faked

Tue, 12 Apr 2011

BERLIN (AP) —

An FBI report kept secret for 25 years said the Soviet Union "quite likely fabricated" evidence central to the prosecution of John Demjanjuk — a revelation that could help the defense as closing arguments resume Wednesday in the retired Ohio auto worker's Nazi war crimes trial in Germany.

The newly declassified FBI field office report, obtained by The Associated Press, casts doubt on the authenticity of a Nazi ID card that is the key piece of evidence in allegations that Demjanjuk served as a guard at the Sobibor death camp in occupied Poland.

Throughout three decades of U.S. hearings, an extradition, a death sentence followed by acquittal in Israel, a deportation and now a trial in Munich, the arguments have relied heavily on the photo ID from an SS training camp that indicates Demjanjuk was sent to Sobibor.

Claims that the card and other evidence against Demjanjuk are Soviet forgeries have repeatedly been made by Demjanjuk's defense attorneys. However, the FBI report provides the first known confirmation that American investigators had similar doubts.

"Justice is ill-served in the prosecution of an American citizen on evidence which is not only normally inadmissible in a court of law, but based on evidence and allegations quite likely fabricated by the KGB," the FBI's Cleveland field

office said in the 1985 report, four years after the Soviets had shown U.S. investigators the card.

It was the height of the Cold War at the time, and the ID card from the Nazi's Trawniki training camp had not been as closely examined by Western experts as it has been today. Since then it has been scrutinized and validated by courts in the U.S., Israel and Germany — though experts at the current trial left room for doubt, with one conceding that a counterfeiter with the right materials could have forged the card and other documents.

The FBI agents argued that the Soviets had an interest in faking the documents as part of a campaign to smear anti-communist émigrés. Those conclusions contradict the findings of another branch of the Department of Justice, the Office of Special Investigations, or OSI, which was in charge of the overall Demjanjuk probe.

A quarter-century later, Demjanjuk, now 90, is standing trial in Munich on 28,060 counts of accessory to murder, which he denies. A verdict is expected within a month

[....]

This AP story goes on for another 1,300 words. And that's only the beginning of a story that will go viral throughout the West. David Merlin, representing CODOH, has already faxed the German consulate in Los Angeles, noting:

"The Office of Special Investigations has a history of faking evidence and concealing facts favorable to its targets. It would be most unfortunate if the German Courts put any faith in evidence produced either by the Soviets or the OSI.

"Clearly Mr. Demjanjuk should be given help in clearing his name."

We expect this to become a CODOH campaign to

**FREE JOHN DEMJANJUK
NOW!**

This new—major—turn with the Demjanjuk epic came up only last week. I had expected to use this page to tell a couple tales here, including briefing you on what we are planning to do with radio talk-show host Michael Savage via YouTube. He won't like it, but I think you will.

Bradley

Smith's Report

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on the Holocaust**

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The Savage, the Academic, and the Brainwashed

by Bradley Smith

One afternoon I was on the Michael Savage website, I don't remember exactly why, when I found a YouTube video that appeared to work with the Holocaust a bit. I clicked onto the video and was startled to hear a sudden, high-volume shouting exhibition by Savage about Muslims and the Iranian president Mahmoud Ahmadinejad who he called the son of a pig, son of a whore, and a direct descendant of some Old Testament Satan and so on. Then Savage got to the place in his rant where he noted that Ahmadinejad says "the Holocaust didn't happen."

Savage said: "We know the Holocaust happened. American soldiers liberated Dachau and Auschwitz and Treblinka and Bergen-Belsen." Michael Savage is one of the top radio talkers in America, with something like 8-million listeners. He's no dummy. He's got

degrees from three different universities. He's written half a dozen *New York Times* best-selling books.

I thought it remarkable that such a man could believe that American soldiers liberated Auschwitz especially. Such a claim from such a figure with such name recognition was—it was too good to pass up. I would shoot a YouTube video



Michael Savage

dealing with several of the issues he had raised. I would not get into the family history of President

Ahmadinejad. And I would see to it that my video is distributed to hundreds of student organizations via email and a link to YouTube.

[Following is the original text for the video.]

Open on a full-screen image of Michael Savage.

Savage voice-over.

(A six-second rant at full volume about Muslim Terrorists and brainwashing.)

Image of Smith replaces that of Savage. Smith voice-over.

Well, hello! Bradley Smith here, Committee for Open Debate on the Holocaust.

You have just heard a few words by radio talker Michael Savage. The tone of it, its urgency,

gives me the sense that The Savage is a sincere guy. Not saying he's right about everything, but sincere.

The Savage is an uncompromising free-speech militant who has been banned from Britain for saying something someone over there didn't want him to say. It is not precisely clear to me where he crossed the line for the Brits.

He writes in his book, *Banned in Britain*, that it had to do with "the dirty veil of political correctness."

Like your ordinary, everyday professor, Savage is on the side of free speech and against the censorship promoted by this "dirty veil of political correctness."

Savage writes: "Aren't Britain and America about freedom of speech?"

He writes: "... free speech is a value that Western nations must preserve at all costs."

He writes: "Vigorous, loud debate is the hallmark of a free society."

He writes: "Free speech is at risk because powerful forces do not want to be criticized."

Savage writes again and again, and very well, about the value of free speech and vigorous debate as opposed to political correctness.

Every run-of-the-mill academic in America will tell you he agrees with The Savage about the value of vigorous debate and free speech.

Of course, every one of those guys and gals agrees with The Savage that one exception should be made, one exception to free speech, one exception to a free press, one exception to intellectual freedom itself, when it comes to one fragment of WWII history.

I know. I know. A routine examination of the Jewish Holocaust story – how can you expect to see

such an examination take place on your campus, in your newspaper?

Out of the question. Eh? Even the most precious of your professors agree with The Savage on this one. They have been in agreement for years. The Savage media on the one hand, the professorial masses on the other. The Holocaust happened. An issue such as this should never even be questioned.

Image of Savage replaces that of Smith. Savage voice-over.

We hear the Holocaust didn't happen. We know the Holocaust happened.

An issue such as this should never even be questioned. We know the Holocaust happened. Everyone understands this. American soldiers liberated Dachau, and Auschwitz and Treblinka and Bergen Belsen.

Image of Smith replaces that of Savage. Smith voice-over.

Take a moment. Listen to this.

Savage voice-over.

American soldiers liberated Dachau, and Auschwitz and Treblinka and Bergen-Belsen.

Smith voice-over.

Well, we can give The Savage Dachau. But even the most taboo-ridden professor on your campus understands that the Soviets liberated Auschwitz, not the Americans. It happened on 27 January 1945. The Americans were nowhere in the neighborhood when Auschwitz was liberated. We're talking about Poland, Michael. The Americans didn't get to Poland. The armies of Joseph Stalin, one of the Allied leaders fighting for democracy and liberty in Europe and all

the world, they took care of Poland very nicely, thank you.

And then of course there is Treblinka. But the Soviets occupied Treblinka, Michael, not the Americans. And your Bergen-Belsen, Michael? Liberated by the British on April 15, 1945. Not the Americans. When it comes to the Holocaust then. . . .?

Savage voice-over.

An issue such as this should never even be questioned.

Smith voice-over.

Despite his ignorance on matters related to the Holocaust story, and this is only one example, The Savage preaches only what the academic herd on your campus preaches. The Savage preaches against intellectual freedom in his loud and robust trademark voice. An issue such as this should never even be questioned. Your professor preaches against a free exchange of ideas on the Holocaust story with a quiet mock assurance, assuming that no student will challenge him.

No significant fragment of the orthodox Holocaust story—that mélange of fact, of rumor, confusion and deliberate lies—none of it should even be questioned.

Is it not true that on your campus, your professors—the entire herd—are in full agreement with The Savage with regard to the Holocaust story, the Jewish Holocaust story? On your campus is it not to hell with intellectual freedom? To hell with a free exchange of ideas on this one historical question? The Savage is right. The academic pack agrees. The Holocaust should never even be questioned.

Continued on page 13

Demjanjuk Sentenced to Five Years in Prison

Thomas Kues

Today, on 12 May 2011, John Demjanjuk was sentenced by a Munich court to 5 years in prison [1] for assisting in the alleged murder of 28,060 Dutch Jews in the Sobibór “extermination” camp in eastern Poland in 1943 (the number of victims in the indictment was previously given as 27,900).

This sentence is a travesty for several reasons, besides the obvious grotesquery of trying a 91-year-old man for a crime allegedly committed 68 years previously. I will refrain from giving a detailed overview of the case, as this has already been done elsewhere. [2]

To begin with, the only piece of documentary evidence supporting the presence of Demjanjuk at Sobibór is an identification card (from the SS training camp at Trawniki) the authenticity of which has been questioned by several experts. A month ago a formerly classified 1985 FBI report surfaced which stated that the Trawniki card was “quite likely fabricated” by the Soviet Union. [3] This revelation, however, did not help Demjanjuk in the end. The only existing testimonial evidence consists of a few vague statements of dubious value from former Ukrainian auxiliaries made behind the iron curtain. Not one of the surviving Sobibór inmates has placed Demjanjuk at Sobibór.

The prosecution has been unable to tie Demjanjuk personally to any specific crime of violence. Instead, his alleged crime consists of having

been present as a low-ranked guard at a camp whose sole purpose, it is alleged, was the extermination of Jews. Any guard who found this activity objectionable, the prosecution’s argument goes, could have deserted his post. However, the mere presence as a guard at Sobibór, or any of the other “pure extermination camps”, has until now not been considered punishable. In fact, at the Sobibór trial in Hagen in



Berlin 2011
Guilty as charged



The expression says it all.

1966, five out of the eleven accused former German camp personnel were acquitted, despite their admitted presence in the camp.

Four of the convicted were given sentences of between 3 and 4 years imprisonment. All these men were of higher rank than Demjanjuk.

There is the further fact that Demjanjuk spent several years in an Israeli prison, including time on death row, having been found guilty of being the camp guard “Ivan the Terrible” of Treblinka. Demjanjuk has in fact been hunted, harassed, imprisoned and prosecuted continuously since 1975, when a pro-Soviet calumniator named Emil Hanusiak leveled the first accusations against him.

All of the above objections are dwarfed, however, by the following harsh facts:

1) There exists no documentary or material evidence whatever supporting the official claim that Sobibór served as a “pure extermination camp” where hundreds of thousands of Jews were gassed, buried and later dug up and burned on open-air pyres. The only documentary evidence mustered by prosecutors and holocaust historians consists of reports and transport lists confirming that large numbers of Jews were sent to the camp. Said documents have nothing to say about the fate of the Jewish deportees subsequent to their arrival at Sobibór. On the other hand, a directive issued by Himmler on 5 July 1943, as well as a reply from Oswald Pohl on 15 July 1943 (Nuremberg document NO 482), speaks of “the Sobibor transit camp located in the Lublin district”. The camp was in fact located

very near the former German-Soviet demarcation line, a most logical location for a camp serving the transfer of Jews to the Occupied eastern territories.

2) In 2001 and 2008 two teams of archeologists, the first headed by the Polish professor Andrzej Kola, the second by the Israelis Isaac Gilead and Yoram Haimi and the Pole Wojciech Mazurek, went over the

whole of Lager III, the “death camp” proper of Sobibór—corresponding to an area of less than 4 hectares—using probe drillings as well as numerous excavations without finding any trace whatever of the camp’s alleged homicidal gas chambers. As it is radically impossible, given the limited area and time available, that these well-equipped teams of spe-

cialists would fail to locate any remain or trace, however slight, of the large concrete or brick building described by the self-styled eyewitnesses, only one conclusion is possible: the alleged homicidal gas chambers never existed. On the other hand, Andrzej Kola discovered in Lager III a large wooden barrack filled with remains of clothing and toilet articles, as



John Demjanjuk exiting the German court

well as a smaller building with coke storage and remains of an oven—possibly one used for delousing with hot air or steam. According to the official version neither of these structures should have existed.[4] Together with the non-existence of the Sobibór gas chamber building, their discovery greatly strengthens the revisionist case, namely that Sobibór (as well as Belzec and Treblinka) served as a transit camp where arriving Jewish deportees were showered and de-

loused before being sent further east.

3) According to orthodox historiography not a single Dutch Jew was ever deported further east than Poland. However, on 16 April 1943—at the very time when Demjanjuk supposedly aided in the extermination of Jews at Sobibór—the Vilna Jew Herman Kruk noted in his diary that “a rumor is circulating that there are about 19,000 Dutch Jews in Vievis”. Vievis is a small town between Vilna and

Kovno, which during the years of German occupation was the location of a Jewish labor camp. On the same day Kruk wrote under the heading, “More about the Dutch Jews”, that he had “succeeded in getting a Jewish sign [evidently a cloth Star of David] and a copy of the order of the Reichskommissar for the Occupied Netherlands about Jewish property.”

Two weeks later, on 30 April 1943, Kruk wrote in his diary that “carloads filled with goods from

the Dutch Jews are in the Vilna railroad station". Furniture taken from these trains had been brought to workshops in the Vilna ghetto, where documents written in Dutch were found by the workers. [5] Since there is no reason to believe that Kruk, a prominent member of the Vilna ghetto community, made up this story, it must be taken as an important piece of evidence in support of the revisionist transit camp hypothesis. Large transports of "foreign" Jews to the Vilna area in the spring of 1943 is also mentioned in the diary of the Jewish partisan fighter Aba Gefen (entry for 16 May 1943), [6] as well as by a news notice published in the Polish underground newspaper *Biuletyn Informacyjny* on 6 May 1943. [7] There are also several testimonies confirming the presence of Dutch Jews in Minsk in 1942-43. [8]

None of the above facts have been considered, or even mentioned in passing, during the trial in Munich. This should of course not surprise anyone, as the blatant disregard of technical evidence has been common to all "extermination camp" trials.

To summarize:

-- The murder weapon in the crime which Demjanjuk has now been sentenced for never existed.

-- There exists no documentary or material evidence supporting the claim that Sobibór functioned as a "pure extermination camp"; preserved documents in fact describe the camp as a "transit camp" (*Duchgangslager*).

-- There is ample reason to believe that the 28,060 alleged victims were in fact sent on to the German-occupied territories of the Soviet Union and the Baltic states.

Needless to say, such facts do not matter one bit to the enlightened judges and prosecutors of the "freest state in German history". The defense, undoubtedly aware that any mention of said facts would run afoul of Germany's laws against "Holocaust denial", settled

As for now Demjanjuk has been released from prison, as the sentence is not yet legally binding (*rechtskräftig*). If after the appeal it is determined that he should serve time in jail (5 years minus the nearly 2 years already spent in custody) it will further be decided whether the 91-year-old is physically fit for imprisonment

on the usual strategy: accepting the officially sanctioned version of events while insisting on the personal innocence of the defendant. In the end, this did not help, and it is probable, even likely, that the outcome of trial was more or less settled from the start. At the time of Demjanjuk's extradition to Germany in May 2009, German holocaust historian Norbert Frei stated:

"The Germans owe it to the victims and the survivors, but also to themselves, to prosecute Demjanjuk." [9] Demjanjuk had to be convicted, because the Germans "owed this" to themselves. Or to put it more clearly: The trial was necessary to keep "alive" in the minds of the German people (and the western world in general) the phantom of the "Holocaust".

Demjanjuk's defense attorney, Ulrich Busch, has stated that an appeal will be filed against the verdict. As for now Demjanjuk has been released from prison, as the sentence is not yet legally binding

(*rechtskräftig*). If after the appeal it is determined that he should serve time in jail (5 years minus the nearly 2 years already spent in custody) it will further be decided whether the 91-year-old is physically fit for imprisonment. [10]

[1] "Fünf Jahre Haft für John Demjanjuk", *Süddeutsche Zeitung*, 12 May 2011; online: <http://tinyurl.com/3j2fldd>

[2] Cf. Jürgen Graf, Thomas Kues, Carlo Mattogno, *Sobibór: Holocaust Propaganda and Reality*, TBR Books, Washington D.C. 2010, pp. 9-12, 375-390.

[3] "FBI thought Demjanjuk evidence faked" <http://tinyurl.com/3debe6h>

[4] Cf. J. Graf, T. Kues, C. Mattogno, *Sobibór: Holocaust Propaganda and Reality*, op.cit., pp. 149-167.

[5] *Ibid*, p. 366ff.

[6] Cf. Thomas Kues, "Evidence for the Presence of 'Gassed' Jews in the Occupied Eastern Territories, Part 2", and section 3.3.11; online: <http://tinyurl.com/3e62npd>

[7] Klaus-Peter Friedrich, *Der nationalsozialistische Judenmord in polnischen Augen: Einstellungen in der polnischen Presse 1942-1946/47*, dissertation presented to the University of Cologne in 2002, p. 126. Online: <http://tinyurl.com/3mvumph>

[8] T. Kues, "Evidence for the Presence of 'Gassed' Jews in the Occupied Eastern Territories, Part 2", sections 3.3.17 and 3.5.

[9] Georg Bönisch, Jan Friedmann, Cordula Meyer, "Ein ganz gewöhnlicher Handlanger," *Der Spiegel*, No. 26/2009, 22 June 2009 <http://tinyurl.com/3kbt2gt>

[10] "John Demjanjuk kommt frei", <http://tinyurl.com/3vlspl51>

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Hail Sylvia Stolz!

Robert Faurisson

A noble cause like that of historical revisionism Ifffembod it: Sylvia Stolz, whose surname in German means “proud,” is that figure.

There are revisionists of all origins, all characters, all tendencies, all beliefs. Some are made for research and others for action. Some concern themselves with strategy and tactics whilst others opt for the most candid and direct statements. Most of them consider that a revisionist out of prison is more useful to the cause than a revisionist in prison. I am not far from sharing that opinion; however, after some thought, I believe I need, as a proper revisionist, to look at or re-examine such an idea more closely. Without going so far as to claim that a revolution like the revisionist revolution needs martyrs – a preconception which, at bottom, is rather unseemly – I am bound to admit that the example of renunciation of one’s own freedom for the freedom of one’s fellow human

beings is of a kind to inspire others to self-sacrifice, courage, ardour in battle.

We need the light brought to us by those who, fighting for the revisionist cause, have ended up in prison for having faced that danger in full knowledge of it. I speak here of those who have never yielded,



Sylvia Stolz

never given assurances to the enemy, never conceded anything either in prison or in court. There are cases – very rare ones – where people land themselves in prison through sheer rashness, foolishness, exaggerated self-esteem, although

they may end up, once their case comes to court, giving in, lowering the flag and, in their defence, making hackneyed speeches on the “freedom of expression.”

We need real men and real women. I shall not mention names here, lest I overlook any. Nevertheless I shall make an exception for Sylvia Stolz, “The German Joan of Arc,” as we readily call her.

Go and see up close what she has dared to say and do in this Germany abominably subjected to the law of the conqueror: you will learn to what heights a woman may rise, a woman who, like the legendary heroines in France, Germany and a good many other lands, lights up our meagre existences.

There remains one wish for me to make: that this young woman will have the strength to go on being the model of heroic humanity that she embodies today for so many amongst us.

Report by Guillaume Fabien

April 13, 2011

German barrister Sylvia Stolz left her prison in Aichach, Bavaria at nine o’clock this morning, all smiles and greeted by thirty or so people who had gathered in near-freezing weather: these were either personal friends or supporters of the cause that is hers and that

had led her to endure 39 months’ incarceration for “extreme right-wing delinquency.”

The party quickly moved on to a nearby Gasthof (hotel-restaurant), first to listen to Sylvia describe her life as a prison inmate, then to put questions about various aspects of

her case. That, as we know, was brought on by her too forthright defence in court both of her client, Mr Ernst Zündel (freed himself early in March of last year after seven years in prison), and of her homeland, Germany, horribly maligned by the hate propaganda of

the last war that has become History. A defence which, in her opinion, is now most urgently needed to preserve that great country from nothing less than the extinction which seems to be ordained by that History.

In a voice smooth and fine though robust nonetheless, she was keen to show, in particular, that despite the negative outcome of her appeal against the five-year ban from practising law that accompanied the prison sentence – a quite recent decision which, in addition, also carried permanent disbarment – she had still not lost her characteristic assurance: she had been granted leave to proceed with an

action in recourse before the constitutional court in Karlsruhe. On the other hand, we learned that she was subject to a five-year supervision order, under which she would have to report to a justice ministry official each month (that frequency is subject to appeal).

After that little impromptu conference and a casual lunch, a message from Professor Robert Faurisson was translated aloud by Dr Günter Deckert, the day's organiser [English text above].

Then Lady Michèle Renouf, one of the few foreigners to have made the journey, interviewed the former prisoner in front of a video camera, in order to let her thoughts be heard

in the English-speaking world via the Internet (Dr Deckert served as interpreter to put Sylvia's replies into English).

The guests gradually dispersed, and at around 4:30 pm the last eight, including Sylvia herself, made a short jaunt by car – less than a mile – to see the Wasserschloss Unterwittelsbach, a pretty country mansion surrounded by a pond and better known as "Sissi's Castle", where Elisabeth, Empress of Austria, spent her childhood summers. The first breaths of fresh air in three and a quarter years for an especially noble woman who graces our own era.

Manzanar and Auschwitz: A Tale of Two Bookstores

Jett Rucker

The US National Park Service operates, at Manzanar, California, a fascinating historical site composed of the remnants of the internment camp operated there by the US government for thousands of Japanese-Americans forcibly gathered up in 1942 and confined there for the duration of World War II. Though it isn't billed as such, it might be called "America's Auschwitz," although no one has called it a "death camp" as Auschwitz has been mislabeled.

For one thing, America *won* World War II, and neither Manzanar nor any other scrap of the United States was conquered by hostile armies. Accordingly, the magna-

nanimous victor pardoned Manzanar's inmates for their crime of being descended from Japanese, and allowed them to return, destitute, to



Manzanar Relocation
(*not* "Concentration")
Center for Japanese Americans

the places where once they had owned homes, businesses and

farms, to resume their lives devoid of all material resources they had managed to accumulate before the War. Or wherever else in the world they cared to start again from scratch.

Like most such facilities, Manzanar contains a [bookstore](#), in which the inquisitive may find sources of more information about Manzanar and the events that put it "on the map" of history, and of misery, and of injustice, and many other lamentable maps. The literature on offer in that part of the facility for the most part describes the misery visited unjustly upon the inmates of the unfortunate original site, and the injustice of the measures imposed upon them, and the

popular hysteria that made the measures both possible and even widely popular among many Americans.

But in one place, quite like the places occupied by the other offerings, perhaps off to the side, but assuredly visible to the thorough inspector of what is available, is a [book](#), by popular right-wing pundit Michelle Malkin, titled *In Defense of Internment*. This book not only promotes the wisdom and effectiveness of America's World War II policy of interning people—including American citizens—of Japanese descent, but documents cases from which the reader is urged to infer potential guilt on the part of many of those thousands who were consigned to Manzanar and the score or more of other similar sites operated during the war for the purpose of containing “security risks” to the United States which then, as now and perhaps for the indefinite future, was fighting a war.

Considerations of homeland security drive a great deal of feeling, and politics, and money, in the United States. Enough, indeed, to impel the offering, at the Manzanar site, of Malkin's screed among the other offerings more consonant with Manzanar's claim to being, in the words Robert Jan van Pelt used in referring to Auschwitz, the “holy of holies” commemorating Japanese suffering in America during World War II. Just as in the case of Manzanar, Germany expelled Jews from the Reich (to Auschwitz and other such places) in large part out of concern that Jews constituted a “fifth column” within Germany, some of whose leaders had “declared war” on Germany in explicit terms. And just as at Auschwitz, production (e.g., of camouflage

nets) was carried on in support of (the US) war effort.

Somehow, in a country that *loses* the war that ultimately it fought to keep hostile invaders from its own homeland, neither war nor homeland security counts as any excuse, much less justification, for the measures it undertook against a minority whose leaders explicitly “declared war” against it at the outset of actual armed hostilities that concluded in a cataclysm from



Guard Tower at Manzanar

which it has yet to recover, these 65 years on. To the contrary, those measures Germany undertook against its Jewish minority, wise and unwise, just and unjust, are transmogrified in authorized histories as ruthless programs of extermination, undertaken as though by whim against a blameless and innocuous band of innocents whose fates—whether actual or as misrepresented—are to be bewailed and memorialized in a thousand shrines and museums scattered far and wide across the world in places nowhere near which any of the atrocities are even purported to have occurred.

And those shrines have bookstores—all of them—in the multitude of languages into which the tale of profane injustice has been translated, and in the multitude of places like Washington, D.C. and [Albuquerque](#), New Mexico, that are far closer to where atrocities were committed against Japanese-Americans than they are to any place where any Nazi's jackboot may have sullied the earth.

And in these multitudinous bookstores, is *any* volume to be found that offers any view of the instigating events that in any way expiates the Germans of their assigned role of murderous, irrational persecutors of a hapless, innocent minority with the misfortune to find themselves under the Germans' sway?

No.

The “worst” you will find is Peter Novick's *The Holocaust in American Life*, which merely decries the extent to which Holocaust guilt and restitution of the damages attributed to the Holocaust now dominate discourse in America to the point that all sense of proportion has been lost from it, at least as to the subject of the book (and the memorials).

Nothing portrays what might have motivated Germans suborned to devastating reparations by the Treaty of Versailles, much less those concerned by the Bolshevik hordes massing to the east in preparation for their assault upon the whole of western Europe. Is there any such book, or pamphlet, or monograph, to be found anywhere in the confines of the thousand or more bookstores at the thousand or more sites dedicated to the rapacity of the Nazi regime of Germany? *Do we know?*

Does the writ of “freedom of speech” run at such sites? Many, it may be noted, are in countries whose laws provide criminal sanctions against those who would “minimize” the “crimes” committed by Germany’s Nazi regime in defense of its homeland, or even in opposition to the strictures imposed by the rapacious Treaty of Versailles. But many, also, are in that very country that the freedom and balance-loving bookstore at Manzanar are in.

No matter. Books suggesting alternatives to the ordained understanding of the Holocaust don’t deny, or even question, that “it happened.” They don’t quibble

about who the victims were, and they don’t equivocate about who the perpetrators were. And they certainly don’t argue that it was in some way necessary, nor effective, nor any kind of good idea today, like the racial profiling advocated in Malkin’s book.

But is any such of the dozens of revisionist books published over the past forty years anywhere to be found among the hundreds, no, thousands of titles of overt and covert fiction belaboring the privileged account of the Holocaust?

No.

And it will be a long time before any is. Because the truth is a withering wind before which the ex-

tant literature would be shown to be mere chaff. The bookstores of Holocaust memorials are *sancta sanctorum* into which not the faintest trace of heresy may be admitted, lest the mendacity of the evil faith therein practiced be exposed for all to see.

At Manzanar, you can, if you look hard enough, find both sides of the issue presented, for the inquirer to judge for himself. At Auschwitz, in Washington, and even in Albuquerque, you will find the subject at hand presented with only one side, in one dimension.

But, fortunately, the inquirer remains free to judge for himself.

The Delusion of the Twentieth Century

The Gas Chamber of Sherlock Holmes:

And Other Writings on the Holocaust, Revisionism, and Historical Understanding
by Samuel Crowell

Nine Banded Books,
Charleston, W. Va., 2011
401pp. Indexed.

Reviewed by Richard A. Widmann

In the mid-1990s Holocaust revisionism began to reach new audiences through the Internet. Until that time most revisionism was largely confined to various small-run newsletters and journals and books published and distributed by a handful of organizations and individuals. The Internet opened new doors and the ability to reach a much larger audience. Starting in various newsgroups and alt.revisionism in particular, revi-

sionists got to voice their opinions on the Holocaust story. But far from achieving the hoped-for open debate, revisionists found themselves victims of character assassination and ad hominem attacks.

Soon revisionists turned to the World Wide Web and established Websites to permanently present their views about what Robert Faurisson termed “the Problem of the Gas Chambers.” With revisionists now reaching a much broader au-

dience, those who feared intellectual freedom stepped up their offensive against freedom of speech and the press. On July 4, 1996, the CODOH Website was shut down without warning by its ISP. Even worse, arsonists attacked the offices of the Historical Review Press in the United Kingdom.

Governments too were influenced by powerful lobbies to establish legislation and prosecute (some would say persecute) revisionists.

Carlos Porter was fined by a German court for writing and publishing a revisionist analysis of the Nuremberg Tribunals, "Not Guilty at Nuremberg." A movement had also begun to criminalize revisionism in the English-speaking world. Tony Blair, running for the Prime Minister position in the United Kingdom in 1997, repeatedly promised to ban revisionist writings about the Holocaust.

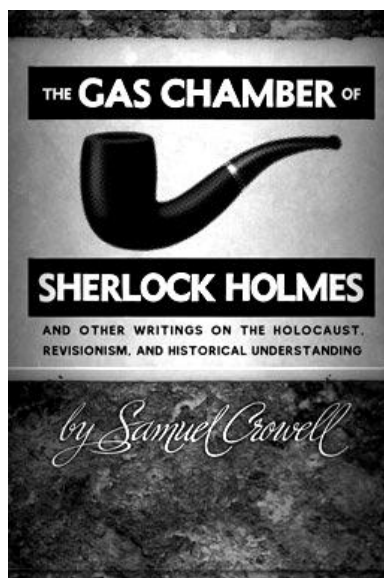
These events led a hitherto unknown scholar to challenge the official taboo and mount a defense for Holocaust revisionism. In early 1997, Samuel Crowell began his effort to demonstrate the legitimacy of revisionist doubt about the gas chambers. His efforts produced *The Gas Chamber of Sherlock Holmes*, a book-length treatment of the origin and development of the gas chamber stories. Until this publication by Nine Banded Books, *Sherlock* was available only in on-line versions and small Xeroxed copies printed from the on-line files.

To Crowell's credit, he set out to accomplish something that had not been done before in revisionist writing on the Holocaust. Ruling out grand conspiracy explanations for the gas chamber story, Crowell sought to identify cultural forces that converged to produce the story. To do this he took a literary approach, treating the various testimonies and information as pieces of literature and arranged them all chronologically.

Crowell's approach took dead aim at the gas chamber stories as he recognized that these were at the heart of the revisionist challenge. Other than Crowell, few revisionists have taken on the entirety of the gas chamber mythology. One exception is Arthur Butz who was

clearly influential on Crowell's thinking. Most revisionists have rather dissected or debunked specific camps, specific witnesses, or specific events.

While Crowell worked on *Sherlock* he discovered, with the help of Fritz Berg, a significant amount of material regarding German Civil Air Defense. Crowell's understanding that several of the so-called criminal traces of the gas chambers could be explained through this rarely seen civil defense literature soon took center stage in his research efforts.



It is Crowell's work on Air Raid Shelters and anti-Gas shelters that caught the most attention in revisionist circles. While this work excited some, it infuriated others. What is clear however in a close reading of *Sherlock* is that this work comprised a small part of Crowell's thinking and amounts to two chapters of the entire work. It was these chapters however that were published as stand-alone articles.

Crowell's demonstration for example that the replica of a "gas

chamber door" on display at the United States Holocaust Memorial Museum is nothing more than a standard gas-protection door for an air-raid shelter goes without mention by the designated keepers of the Holocaust faith.

The Nine Banded Books edition is a beautiful soft cover edition. The cover cleverly depicts a Meerschäum pipe recalling images of the Baker Street detective. But for the initiated, it also brings to mind Rene Magritte's painting, *Ceci n'est pas une pipe* ("This is not a pipe"). Just as Magritte's point was that his "pipe" was merely an image of a pipe, so we are confronted with traces and stories that are not gas chambers, but are rather "images" of gas chambers.

Sherlock is broken into four sections. The first contains the entirety of the text of the original *Sherlock*. For those unfamiliar with it, *Sherlock* considers all of the primary texts regarding the gas chambers and demonstrates how, as Princeton Professor Arno Mayer put it, "sources for the study of the gas chambers are at once rare and unreliable."

Crowell also takes an important look at the gassing literature that preceded the Second World War. It is here among his considerations of H.G. Wells, Sax Rohmer, E.R. Burroughs and others that he recounts a tale of Sir Arthur Conan Doyle's most famous literary creation, Sherlock Holmes. While Crowell draws an analogy from Doyle's short story "The Adventure of the Retired Colourman" to a Holocaust account by Alexander Wirth, this is not the primary point of the Sherlock association.

Crowell's title is quite apt. For Crowell, like the legendary detective, searches for credible evidence

of the gas chamber story. What the detective finds, however, is a string of clues that point to a huge mass delusion, as evidence suggests that the “scant evidence” is of something other than a mass extermination campaign. The title also suggests the origin of the gas chamber story lying not in the schemes of the Nazi leadership but rather in the popular culture and fears of a generation.

Crowell concludes that the evidence put forward for “gas chambers” overwhelmingly refers to either disinfection or civil air defense. The gassing story is a mass delusion that was reinforced by various pressures of social and cultural change as well as by censorship.

This volume also contains the entire article “Bomb Shelters in Birkenau,” a very detailed, not-for-the-novice consideration of the evidence for Bomb Shelters at the infamous Birkenau camp and how this evidence has been misconstrued to be evidence of a criminal extermination program for the Jews of Europe.

Crowell has added two new articles, “Revisiting the Bomb Shelter Thesis” and “The Holocaust in Retrospect,” which bring his scholarship and research up to date. The latter article alone is probably worth the price of admission.

All in all, *Sherlock* represents a major breakthrough in revisionist literature. While Crowell makes it clear that he cannot disprove the

gas chambers, he is able to show that doubt is reasonable and as such should not be outlawed.

ORDER *The Gas Chamber of Sherlock Holmes* from:

Nine Banded Books
P.O. Box 1862
Charleston, W. Va., 2011

\$20.
No postage
No shipping, no handling

Email: chipsmith@ninebandedbooks.com

"HOLOCAUST" IN ROMANIA

Dora Kennedy

In August 2010, while attending the memorial services for six Israeli military personnel killed the previous month in an air crash in Romania, Israel's President Shimon Peres “publicly thanked Romania for helping 400,000 Romanian Jews emigrate to Israel during the communist regime that ended in 1989. Peres did that while making the first visit to Romania by an Israeli head of state since 1948 when Israel was founded” (*The Boston Globe*, August 13, 2010).

What Shimon Peres said is true but it is bad for business. The very next day “the Simon Wiesenthal Center criticized Israeli President Shimon Peres... for thanking Ro-

mania for saving Jews, saying he should have condemned the Romanian state for the tens of thousands of Jews who were killed there during World War II” (*ibidem*).

Romania is one of those states that existed around the 1940's and have not yet paid reparations for the gassing of the legendary six million. So, after 1990, the thesis has been officially promulgated that at the time of “the holocaust” 300,000 Jews were killed in Romania as ordered by the then leader of the Romanian government, Ion Antonescu. That assertion has been included in the recent textbooks used in Romanian schools, to foster the appropriate guilt feelings in the younger generations (we notice that

the number of Jews allegedly exterminated by the Romanians varies between *tens of thousands* and *three hundred thousand*). In 2002, rumors began to spread about the possibility of a mass grave in a forest 350 kilometers northeast of Bucharest.

“Local authorities began an investigation, which was suspended in the fall after nothing was found” (*Deseretnews.com*, November 5, 2010). After the Elie Wiesel National Institute for the Study of the Holocaust got involved, “the bodies of an estimated 100 Jews killed by Romanian troops” were found there, and Elie Wiesel was invited “to investigate the Holocaust in Romania” in 2004 (*ibidem*). We

firmly believe that Elie Wiesel will give a definitive answer with his usual integrity and truthfulness, unveiling all that pertains to the “Romanian holocaust of the 300,000 Jews”.

Of course, that never happened. There is absolutely no proof, no document, no witness, no indication that could support that event. In his meticulous statistical study of the number of Jews in Europe before, during and after WWII, Walter Sanning states that of the 756,930 Romanian Jews found in December 1930, only 3,000 can be considered “missing”.

He gives a detailed account of the way he arrived at that conclusion in pages 147-153 of his book *The Dissolution of Eastern European Jewry*, where he also mentions that “Rumania was a real gateway for untold numbers of European Jews to leave Europe by water and land” and quotes the *Universal Jewish Encyclopedia* where it is stated that “during the Second World War... the State Department of the United States [helped] many Jews fleeing from Romania to find a haven in Turkey and Palestine” (vol. 9, p. 265).

Romania was a haven for the Jews fleeing danger during WWII. The Jewish historian Braham Randolph said that Romania was “an oasis of peace” for the Jews, and Rabbi Moshe Carmilly Weinberger of Cluj (Tranylvania) called it “a life saver” (Ion Coja, [http:// bataiosu.wordpress.com/2010/08/30](http://bataiosu.wordpress.com/2010/08/30)).

The definitive rebuttal of the legend of the “300,000 Jews killed on the orders of Ion Antonescu” is found in the official statement of Rabbi Alexandru Safran, who was Chief Rabbi of Geneva, Switzer-

land, in 1995, and had been Chief Rabbi of Romania during World War II. In March 1995 he was invited to Romania and asked to make a statement as to what really happened to the Jewish community of Romania whose head he had



Rabbi Alexandru Safran

been during World War II. He literally stated that “Romania is situated in the rank of those few European countries overrun by Hitler’s armies, such as Bulgaria, Denmark, and Finland, which did not send their children of Jewish origin to perish in the gas and flames of Auschwitz” (*Parliamentary Chronicle of the Senate of Romania*, March 28, 1995).

Dr. Safran went on to relate the compassionate treatment the Jews received in Romania at the hands of all kinds of people, beginning with the Queen-Mother Elena who was instrumental in stopping the planned deportations demanded by the German authorities, and in the return of those who had been initially deported, and ending with a mere citizen, a woman named Viorica Agarici, who risked her life to

succor Jews in need (as an aside, both the Romanian Queen-Mother Elena and Viorica Agarici were declared Righteous of the Peoples by Yad Vashem, along with Dr. Raul Sorban, who saved many Jews who managed to flee to Romania from Northern Transylvania at the time that province was under Hungarian occupation).

I do not know about the gas and flames of Auschwitz, but I do know that the Romanian authorities did not round up and deport the Romanian Jews who were under their jurisdiction.

Why, then, should Romania be considered guilty for something the Romanian authorities did not do to 300,000 Jews?

As it happens, we meet again the number 300,000 in another occasion. An agreement was debated in the Romanian parliament between 1992 and 1996, according to which 300,000 Jews from Israel would immigrate to Romania “should the need arise”. Why exactly 300,000? Because, it was stated in the discussions, good hotel accommodations were available in Romania at the time for 300,000 people. However, 300,000 has become just a symbolic figure, just like the 6,000,000. As a matter of fact, that agreement provides for a massive Jewish immigration from Israel to Romania, numbering one million in the first phase – “should the need arise”. Ion Coja, a Romanian senator who served in the Committee for Foreign Affairs at that time, believes that “should the need arise” refers to the prospect of an eventual Middle Eastern catastrophe (Ion Coja, loc. cit.).

Thus the professor, with his insistence on intellectual conformity, becomes the enemy of the student.

Savage voice-over.

BRAINWASHING!

Smith voice-over.

On this issue, that of allowing, or prohibiting, a free exchange of ideas on one fragment of the history of World War II, the student is left in that place where The Savage and The Professor together can be seen roaming mindlessly over an ancient, primitive landscape where the concept of intellectual freedom has not yet been imagined.

Savage voice-over.

Brainwashing!

Smith voice-over.

Of course, I may be wrong here. I'm willing to be shown where I am wrong. But I ask you: Can you identify one precocious professor on your campus

Image of Elie Wiesel replaces Smith image.

.... who is willing to say, simply, that the orthodox Holocaust story should be open to a routine historical questioning, in the light of day, in the same way that every other historical issue is open to such questioning? No? Brainwashed?

Now, one remarkable Professor, a man who your typically unremarkable professors train the student to never question publicly, no matter what dopey story he might promote—is professor Elie Wiesel of Boston University.

This remarkable professor forwards the Holocaust tale that at Babi-Yar, a ravine in the Ukrainian capital Kiev, where thousands of Jews were murdered and buried by German monsters—these murdered Jews formed a syndicate there underground—we all know how talented those folk were—and determined to spurt geysers of their blood up out of their mass grave for months on end.



Do you see the picture? Geysers of blood erupting out of the ground—up into space—for months on end? What a feat, eh? Remarkable! Is there one professor on your campus who would want to follow up such a remarkable tale forwarded by such a remarkable professor? I suppose not, eh?

I'm going to go out on a limb here. I'm going to suggest that one student, two students or three or four on your campus get together and stand up for free speech, stand up for the right to a free exchange of ideas, stand up for the right to a free press, and begin to question those parts of the Holocaust story that your professors teach should never even be questioned. To question that testimony of those Holocaust survivors that, even on the face of it, appears to be idiotic.

Savage voice-over (shouting).

Brainwashing!

Smith live on video camera addresses students.

Hey! Does this issue interest you? That there is a taboo, maintained by the professors and administration on your campus, that enforces the rule that only certain questions can be asked about the Holocaust story? The gas-chamber story?

Taboo? Brainwashing in action? I think so. But then, who am I?

To get a sense of how this taboo functions on your campus, how it is promoted by a brainwashed professoriate, I suggest that you ask your favorite free-speech professor this question:

Dear professor:

"Can you provide, with proof, the name of one person who was murdered in a gas chamber at Auschwitz?" One murder victim out of a million murder victims? More or less? With proof?

If your professor asks what kind of proof you want, reply – Proof!

If she remains uncertain, suggest that she watch an episode of *Miami Vice*. There she can see how professionals identify a murder victim, identify a weapon, and prove how the murder weapon functioned to commit the specific crime under investigation. If one episode of *Miami Vice* is not enough, she can get past episodes from Netflix. No problem.

So there you are. One murder victim, with proof. After two-thirds of a century. With all the records from the Nuremberg trial, all the other war crimes trials.

Tell me how it goes. I can imagine! But tell me.

I look forward to hearing from you.

[End of YouTube text]

I was enthusiastic about getting into this YouTube video. It would demonstrate how we have developed our approach to the medium over the last almost two years. I understood that we would not get it right the first time, and that we would have to shoot it more than once. In the event, each time we reviewed a reworked version the video, the less I liked it. By the time I watched the fourth version I understood we had serious problems with the concept.

The text was more or less okay, but the visual presentation was increasingly boring. Particularly the still image of Smith's mug being on the screen so much. One morning I woke up and with no introduction whatever the brain was telling me to get my face out of the video and replace it with the covers of revisionist books from the CODOH bookstore.

This time the brain was on target. We did it.

The video is meant to address college students. Most of them will be acquainted with Savage, but almost none will know who I am, and almost none will be aware of the fact that books examining the Holocaust story from a revisionist perspective exist, their existence being routinely suppressed in college libraries, and routinely suppressed in college classes treating with the Holocaust from either a historical or cultural perspective.

In the end, after some 20 days of work and 16 full-length versions of the video, we got rid of Smith's face entirely. We kept a couple images of Savage and his book *Banned in Britain*, introduced images of Elie Wiesel, and the cartoon (above) of the Babi Yar geyser exploding up into space. The book covers we used as full-screen back-up images to cover the voice-overs of Savage and Smith. They include covers for:

Germar Rudolf (ed): *Dissecting the Holocaust*

Carlo Mattogno: *Auschwitz—The Case for Sanity*

Carlo Mattogno, Jurgen Graf: *Treblinka*

Carolyn Yeager: *Auschwitz—The Underground Guided Tour*

Carlo Mattogno: *Belzec*

J. Graf, T. Kues, C. Mattogno: *Sobibor: Holocaust Propaganda and Reality*

Carlo Mattogno: *Auschwitz—Open Air Incinerations*

Germar Rudolf: *Lectures on the Holocaust*

Samuel Crowell: *The Gas Chambers of Sherlock Holmes: And Other Writings on the Holocaust, Revisionism, and Historical Understanding*

In short, then, every student who opens the link received from us to watch *The Savage*, *The Professor*, and *the Brainwashed*, will see for themselves, for the first time, the descriptive covers of nine first-rate Holocaust revisionist books backing up a text that exposes them to how little major public personalities oftentimes know about what they find it so easy to condemn and dismiss, and the unspoken pact with such personalities and the academics on their own campus.

We finished the video only this afternoon. It is still uploading onto YouTube. It's the 17th reworked version. Until this time, using a very simple formula, we would shoot the video one day and upload it to YouTube the next—sometimes the same day. With *The Savage*, we have been at it three weeks, maybe longer. A 10-minute video that cost us some 80 hours to produce. Close to \$100 a minute. Extraordinary. I will never do it again.

Still, it may turn out to have been the right thing to do. I learned the hard way that to conceptualize a written text is only the first step in conceptualizing a visual production. That it is best to invest in the right equipment to produce such a work rather than pay for an endless amount of labor, to say nothing of avoiding the frustration of working through 17 versions of the same presentation.

I will only be able to judge the value of the concept, of the video itself, after we have used it for the next month. It's still got a few small technical glitches it, a couple places where the text could be improved, and the ending where I am live on camera could be improved, but I'm done with it. Sometimes you just have to end it. It's ended. I'll update this story next month.

I should note that the previous YouTube videos we have gotten up have been viewed now 33,000-plus times. We'll see what happens with this latest elephant. I have in mind that Hernandez might put together a DVD of a couple dozen of our videos from the first to this last one so that you can see the progress we have made.

And then, what might be the real—I was going to write "the real McGillicuddy"—I think I'll leave it there. While reading *In the Bunker*

with William Burroughs, the author of *Junky* and *Naked Lunch*, a concept for YouTube appeared in the brain fully formed. I'll be able to produce a lot of video, there will be no production issues—there are always production issues but there will be no serious ones here—and I will be able to work extemporaneously, without a written text. We'll see. I have already ordered a new, sophisticated Web-cam that I will pick up in a few days. Can't wait. If you don't succeed at first, try, try again (to coin a phrase).

While we were working on the Savage video we were also distributing a link to hundreds of student organizations around the country linking to the Website "Holocaust Denial Videos." There, students would discover hours of video dedicated to revisionist arguments. The release we sent to announce this page contained the below text. The link at the end of the text leads directly to Holocaust Denial Videos where the student can view each one of them at his leisure.

Bradley R Smith
E-mail: bsmith@prodigy.net.mx
Web: www.codoh.com

Is It True?

Is it true that Germans disguised one of their Gas Chambers as a hair salon?

Is it true that the Germans fenced in one Death Camp with tree branches?

How long did it take to document the Holocaust at Nuremberg? Twenty months? Twenty days? Twenty minutes?

If you kill 750,000 people in a Gas Chamber, would it be a good idea to have double doors, rather than a single door, to get in and out?

Why would a revisionist cremate a leg of lamb on camera?

Adolf Eichmann claimed that Jews could spurt geysers of blood from their grave. How did they do that?

FOR ANSWERS: Click [here](#)

Following the "Is It True" distribution, we began submitting a text link to student newspapers reading "From Lady GaGa to Saigon and Back Again." You may remember that title from **SR 180** where it was the title to the text of a YouTube video. Now, clicking on that published link, the student will be taken to that issue of **SR**, directly to the Lady GaGa story, and from there to all of CODOH. Once the word begins to get around, a few professors will begin to follow the link as well.

The rejection of the Lady GaGa text link at student papers is creating a suggestive pattern.

The New University at U California at Irvine writes via email that it will not publish anything associated in any way with Bradley Smith or CODOH.

But then *The Daily Bruin* at UCLA informs us that it will not publish anything associated in any way with Bradley Smith or CODOH.

The Maroon at University of Chicago accepted the \$200 payment to run the link as a banner ad for 30 days, but after two days pulled it. Writing to the editor I find that the ad was pulled for "ethical" reasons. I have written her to

find out how the ethics of the situation will be parsed but have not yet heard back from her.

It looked like *The Daily Iowan* was to run the link, but something is stalled there. Haven't said yes, haven't said no. Usually suggests no.

The Daily Titan at Cal State U at Fullerton, where I spoke last year at this time, has accepted payment to run the link for 30 days. \$150.

The Independent at U Colorado Boulder agreed to publish the link for 30 days, I paid the \$45, but *The Independent* changed its mind the same day it agreed to publish, so we lost that one too.

In any event, this is how it goes. Mucho trench work to get a story initiated, but that's the game. The story isn't that an ad big or small, or a text link, is run in a student newspaper, but the story that follows and how it can be taken to media.

On Facebook we now have 2,500 subscribers to the page—"Friends" as they are called. One interesting fact about this is the number of Muslim-related groups that are associating themselves with us. They include:

"Friends of Palestine"

"The European Campaign to End the Siege of Gaza"

"Argentina and Palestine: One Heart"

"Palestine Forever"

This ties in to the reach-out I am attempting, so far with no success, with the Muslim community. More about that later.

The Savage video and the Student Masses.

As an example of how we will follow up with the Savage video is my response to the *Daily Bruin* at

UCLA. When the student paper on any campus announces it will have nothing to do with Smith or CODOH or anyone else who forwards a revisionist argument—as is the case with the Lady GaGa link—students on that campus, along with faculty and administration, will receive an email letter from me, which will be copied to faculty and administration. Following is what will be a typical—tho different in each case—text of what was distributed to some 1,200 addresses at UCLA.

[Begin]

Lady GaGa, Michael Savage, and your Ordinary Professor.

What do Lady GaGa and Michael Savage have to do with the Holocaust question? I tried to give you access to the answer by placing a text link in *The Daily Bruin*, but *The Bruin* will not allow it. Why? The paper is unwilling to discuss its reasons. This is the suppressed link: <http://tinyurl.com/3jbafm6>

What do Michael Savage and your run-of-the-mill professor have in common? It's not pretty. I address the relationship with a YouTube video titled *The Savage, the Academic, and the Brainwashed*. You will find it here: <http://tinyurl.com/3kmg8yg>

With regard to your own paper, *The Daily Bruin*, I am going to guess (no one there will say) that the paper does not want to offend Jewish sensibilities by allowing questions to be asked, or even suggested, about the Holocaust issue. At the same time, *The Bruin* has no compunction about offending the sensibilities of those students who are Muslim.

If a Muslim student were to ask a professor at UCLA, any professor, to provide, with proof, the name of one person killed in a gas chamber at Auschwitz, she would have her sensibilities offended with a cruel maliciousness.

And then of course there are those students at UCLA, Jews, Muslims, whatever, who believe in the ideal of the right to a free exchange of ideas. Including asking questions about the Holocaust story. Is there one professor at UCLA who will stand with such students in the light of day?

With regard to history and intellectual freedom, at UCLA has the academic made of himself the enemy of the student?

See our video: **The Savage, the Academic, and the Brainwashed** at: <http://tinyurl.com/3kmg8yg>

Bradley Smith
Committee for Open Debate on the Holocaust
Web: www.codoh.com
[end]

** I have sent a variation of this letter to the students and their handlers at U Colorado-Boulder.

** *The Eagle* at American University is running our Lady GaGa link.

** The Savage video, *The Savage, the Academic, and the Brainwashed*, has been viewed 875 times in nine days. Let's postulate that about half that number of viewers were students. I think that's what we want, and one of the things that we need. Especially in the long run.

** I'm going to continue submitting the Lady GaGa link, with variations on the core text above, which includes the links to The Savage video and to CODOH Web.

I will need to address student editors about standing up to the pressures of the ADL/Hillel combine, which last year up the ante considerably with the publication and national distribution of their manual *Fighting Holocaust Denial in Campus Newspaper Advertisements*, which I believe has been effective. It's our work here to get around that.

I'm on it.

Your help is very much appreciated, and needed.

Bradley

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POSTMEMORY

The Use of Transgenerational Memory to Ensure Transgenerational Reparations

David Merlin

Postmemory is a theoretical construct created by Columbia University professor Marianne Hirsch that effectively creates yet a new tool to be used in the ongoing, transgenerational Holocaust fundraising industry.

The theory is that children and grandchildren experience the pain and suffering of their grandparents by looking at photographs. The photographs don't even need to be of their own ancestors. They can be of any horrible scene of carnage as long as the viewer "believes" that the ancestors were involved in even the most tenuous way.

By looking at the photographs, the viewers become "victims" too. As professor Hirsch writes, "postmemory is a lens which imparts transgener-

ational memories of traumatic events suffered only indirectly."

A classic example of "postmemory" occurs every Easter in



Professor Marianne Hirsch

the Philippines when devoted Catholics whip themselves bloody and have themselves nailed to crosses in order to experience the memories of Christ. There they "re-live" the suffering of the

Savior by reenacting the actual terrible suffering He endured.

Professor Hirsch has found an undemanding substitution to being nailed to a cross. She has organized a tour to Czernowitz and Transnistria.

The professor's original postmemory revelation occurred as she thumbed through old *Life* magazines in a Santa Monica, California bookstore. She saw there some photographs of the Liberation of Dachau.

She writes: "Nothing I have seen—in photographs or in real life—ever cut me as sharply, deeply, instantaneously. Indeed, it seems plausible to me to divide my life into two parts, before I saw those photographs and after."

That's so much easier than getting nailed to a real cross, a sort of Postmemory--Lite!

Of course, we know that Dachau was overwhelmingly an internment camp for non-Jewish detainees. Most of the dead in

the Life photographs were Poles, French, or Russian.

But that doesn't matter to the professor. Any horrible picture

will confirm her fantasies. The trouble is that she confuses her fantasies with real history.

Fantasies of Return: The Holocaust Fantasies In Jewish Memory and Postmemory

David Merlin writes directly to Professor Hirsch

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Dear Professor Hirsch:

I read that you are to give a lecture on "Fantasies of Return: the Holocaust in Jewish Memory and Postmemory" at the U. S. Holocaust Memorial Museum this April 12th. Your hypothesis on "postmemory" has been stated as:

"Postmemory describes the relationship of the second generation to powerful, often traumatic, experiences that preceded their births but that were nevertheless transmitted to them so deeply as to seem to constitute memories in their own right. Focusing on the remembrance of the Holocaust, this essay elucidates the generation of postmemory and its reliance on photography as a primary medium of transgenerational transmission of trauma."

Agreeing with the commonplace observation that the first

casualty of war is Truth, our premise is that some real tragedies are exaggerated and exploited for propaganda purposes while other equally horrible tragedies are ignored. This perspective influences how we should look at any discussion of postmemory.

The Great Bengal Famine of 1943 was the result of the "scorched earth" policies of Winston Churchill and his general antipathy to the Indian masses. Over 3 million people, mainly unphotographed women and children, starved to death. Yet the first and only western book on the horror was published only last year with Madhusree Mukerjee's *Churchill's Secret War*.

The dreadful famine that engulfed Ukraine in 1932-1933 is another unphotographed and forgotten horror where perhaps millions starved to death.

The Second Congo War, with over 5 million dead, is probably the most deadly conflict since World War II. How many have heard of it? Again, unphotographed and forgotten. Ironically, one of the very few references to the brutal Congo War on the Holocaust

Museum Website is entitled "Never Again or Never Remember?" This title underscores fundamental questions about postmemory.

When I contrast the sickening but ignored tragedies of Bengal, the Ukraine, or Zaire with your theories of the transmittal of "trauma" over generations, I end up wondering if postmemory might not be a "luxury" of the photographed? A "luxury" that can be, and can be argued is, exploited for gain.

Will descendants of brutalized Ukrainians, starved Bengalis, or slaughtered Tutsi end up without postmemory trauma because "inconvenient" photographs of starving mothers and babies ended up on the cutting room floor of British or Soviet censors and/or the indifference of news editors?

Is letting go of "transgenerational transmission of trauma" perhaps a decent and normal process that should be encouraged?

Society itself chooses to transmit transgenerational trauma by choosing which horrors it will remember. It chooses to

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Jewish Conspiracy Theory, The Holocaust and Deborah Lipstadt

By Paul Grubach

[Note: This is an edited version of a primary article that appeared in the Summer 2011 issue of *Inconvenient History*. The online version contains all the relevant sources and references.]

Was Simon Wiesenthal a Jewish-Zionist Conspirator?

In her latest 2011 book, *The Eichmann Trial*, the world's most well-known opponent of Holocaust Revisionism, Deborah Lipstadt, points out that world-famous "Nazi Hunter" Simon Wiesenthal (1908-2005) exaggerated his role in the capture of SS Lieutenant Colonel Adolf Eichmann in Argentina in 1960. However, she is even more disturbed about Wiesenthal's lies about Holocaust history.

To prevent any misunderstanding, we will let Lipstadt tell the whole story: "Wiesenthal's aggrandizement of his role in the Eichmann capture is far less disturbing and historiographically significant than another of his inventions. In an attempt to elicit non-Jewish interest in the Holocaust, Wiesenthal decided to broaden the population of victims—even though it meant falsifying history. He began to speak of eleven million victims: six million Jews and five million non-Jews. Holocaust historian

Yehuda Bauer immediately recognized that this number made no historical sense. Who, Bauer wondered, constituted Wiesenthal's five million?"

Lipstadt attempted to clarify the situation with this comment: "In fact, this figure [five million "murdered" Gentiles] is too high if one is counting victims who



Simon Wiesenthal

were targeted exclusively for racial reasons, but too low if one counts the total number of victims the Nazi regime killed outside military operations." She goes on to claim that the number of non-Jewish victims of an alleged "Nazi plan" to mass-murder people on "racial or ideological" grounds was much less than five million.

Lipstadt continues with this most revealing storyline: "Wiesenthal admitted to Bauer that he had invented a historical fantasy in order to give the Holocaust a more universal cast and to find a number which was almost as

large as the Jewish death toll but not quite equal to it. When Elie Wiesel challenged Wiesenthal to provide some historical proof that five million non-Jews were murdered in the camps, Wiesenthal, rather than admit that he invented the five million number, accused Wiesel of 'Judeocentrism,' being concerned only about Jews."

Why is this admission of such importance? One of the standard charges leveled against Holocaust revisionism by Deborah Lipstadt is that it is a groundless "conspiracy theory." She describes "Holocaust deniers" as "a group motivated by a strange conglomeration of conspiracy theories, delusions, and neo-Nazi tendencies." Consider her attack upon Professor Arthur Butz's Holocaust revisionist classic, *The Hoax of the Twentieth Century*: "Despite its veneer of impartial scholarship, Butz's book is replete with the same expressions of traditional anti-Semitism, philo-Germanism and conspiracy theory as the Holocaust denial pamphlets printed by the most scurrilous neo-Nazi groups."

In her 1993 *Denying the Holocaust*, Lipstadt defined "conspiracy" as "premeditated distortions introduced for political ends." So, by Lipstadt's own criteria, Wiesenthal could be

considered a Jewish-Zionist conspirator, because he told the world a premeditated distortion (that five million non-Jews were murdered by the National Socialists) in order to serve a political goal (gain non-Jewish interest in the Holocaust, an ideology that serves the needs of political Zionism).

The Power of a Jewish-Zionist to Spread Holocaust Falsehood: Wiesenthal's Fabrication and President Jimmy Carter.

The story of Wiesenthal's invented historical fantasy has an even more important twist. It became "accepted wisdom" among many powerful and influential groups. We let Lipstadt pick up the story here: "At the first Holocaust memorial commemoration in the Capitol Rotunda, both President Jimmy Carter and Vice President Mondale referred to the 'eleven million victims.' Carter also used Wiesenthal's figures of 'six million Jews and five million others' in his Executive Order establishing the United States Holocaust Memorial Council. I have attended Holocaust memorial commemorations in places as diverse as synagogues and army forts where eleven candles were lit. More significant is that

strangers have repeatedly taken me and other colleagues to task for ignoring the five million non-Jews. When I explain that this is an invented concept, they become convinced of my ethnocentrism."

The influential Simon Wiesenthal invented a historical fantasy, and the most powerful man on the planet, the president of the United States, ends up repeating it—a tribute to the ability of a Jewish-Zionist to propagate a myth! The reader should ask himself: How many millions of Americans believe the myth that the Germans murdered five million non-Jews because the President of the United States said that it was "true"? Ironically, in her 1993 anti-Revisionist tome she castigated Arthur Butz for claiming that Jews have the power to manipulate governments. According to Lipstadt's 2011 book, however, Wiesenthal's Holocaust falsehood carried enough "moral" authority to manipulate the most powerful figure in the US government into being a mouthpiece for it!

The Eichmann Trial actually confirms as true what Lipstadt stringently condemns about Holocaust revisionism. She writes: "Deniers [Holocaust revisionists] build their pseudo-arguments on traditional anti-

Semitic stereotypes and imagery. They contend that Jews created the myth of the Holocaust in order to bilk the Germans out of billions of dollars and ensure the establishment of Israel. Once again the devious Jews have harmed innocent multitudes—Germans and Palestinians in particular—for the sake of their own financial and political ends. To someone nurtured by the soil of anti-Semitism, this makes perfect sense."

Nevertheless, Lipstadt partially validated and made some sense of a traditional "anti-Semitic stereotype." According to her findings, Simon Wiesenthal did create a myth of a non-Jewish Holocaust for the sake of Jewish ends: he wanted to gain non-Jewish interest in the Holocaust ideology. This devious Jew did harm the Germans—he slandered them by falsely claiming they murdered five million Gentiles. I can vividly recall that in decades past a non-Jew would be tagged with the dreaded "anti-Semite" label if he dared suggest in a mainstream publication that Simon Wiesenthal was a "Jewish Conspirator."

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Holocaust denier's political dream at risk. That's an Australian press headline. Toben was successfully sued by a past president of the Executive Council of Australian Jewry for "defamation." Toben had written or implied that Jews offended by Holocaust denial were of "limited intelligence." He was ordered to pay \$56,000 in court costs. Originally he couldn't pay. Now he can, and he wants to. His fear is of being judged bankrupt, which would prevent him from running for the Australian parliament as an Independent in the next federal election. Fredrick Toben is, in fact, an Independent. In more ways than one.

The Strange Case of John Demjanjuk

By Richard A. Widmann

On May 13th news headlines around the world announced the conviction of John Demjanjuk for having been a guard at the infamous Sobibor concentration camp. Demjanjuk, it would seem, was found guilty as an accessory to the murder of some 28,060 people. Oddly, however, if one reads beyond the headlines, it is revealed that there was no evidence that Demjanjuk committed any specific crime.

The conviction was based on the legally declared “fact” that if he was at the camp, he had to have been a participant in the killing. But if convicting a man without evidence isn’t strange enough, Judge Ralph Alt ordered Demjanjuk sentenced to 5 years in prison but released him from custody, noting that he had already served two years during the trial and had served 8 years in Israel on related charges which were later overturned. Was this verdict truly about carrying out justice for crimes committed 65 years prior or was it simply the wisdom of a judge who could placate all sides by setting a 91-year-old man free but still pronouncing him guilty?

To better understand the recent events we need to turn back the pages of this story nearly 70 years. During World War Two, Demjanjuk fought in the Red Army against the Nazis but by the summer of 1942 had become a prisoner of war. During his captivity, Demjanjuk was recruited into a Wehrmacht auxiliary unit along with some

50,000 other Russians and Ukrainians. Following the war, he immigrated to the United States. He became an American citizen in 1958 and landed a job at the Ford automobile manufacturing plant in Cleveland, Ohio.



John Demjanjuk

In the years that followed, Demjanjuk made the fateful decision to send his wife Vera back to the Ukraine to tell his mother that he had survived the war and was living in the United States. Word of the visit spread and soon the KGB investigated. Payments that the Soviets were making to his mother for her presumed dead war-hero son were abruptly stopped.

In 1976, troubles for Demjanjuk magnified when the *Ukrainian Weekly*, a New York-based Communist newspaper, published an ID card from the Trawniki camp in Poland. This camp was said to be a training center for ex-POWs who had volunteered to serve in the Nazi SS. The article identified the man in the photo as one Ivan Demjanjuk and announced that he was living in the United States.

In 1981 John Demjanjuk went through a trial to rescind

his American citizenship. This resulted in his extradition to Israel in 1986 where he was to stand trial for being “Ivan the Terrible” who it was said operated the diesel gas chambers of Treblinka. Some sources charged Demjanjuk with being responsible for a half-million murders. Soon the numbers would grow even greater with some citing his personal responsibility for upwards of 900,000 murders. The big question was not the plausibility of the alleged crime itself, but rather, was John in fact the Ivan that the prosecution claimed he was?

Evidence in the case was largely limited to the Trawniki ID card and the fading memories of a few purported eyewitnesses. The case seemed to be unraveling when it was revealed that star prosecution eyewitness Eliahu Rosenberg had made a statement in 1947 that he had killed Ivan of Treblinka in August of 1943.

The ID card also came into question and even popular columnist Pat Buchanan labeled it a forgery. The German newspaper *Der Spiegel* noted that a Bavarian handwriting expert discovered that official stamps on the card had been faked, the German used was full of mistakes, and punctuation was missing or had been added by hand. Moreover, the number on the ID card, 1393, was issued before Demjanjuk was even captured. During the recent trial in Germany it was revealed that a previously classified report by the FBI argued

that the ID card was “quite likely fabricated” by the Soviets. Demjanjuk defenders had argued for years that the Justice department was withholding evidence. Apparently they were correct.

Despite the threadbare evidence, in 1988 Demjanjuk was found guilty in his first trial, in Israel, and sentenced to death by hanging for his crimes. His attorneys appealed and after several years of solitary confinement, his case went to the Israeli Supreme Court. While most media outlets had already served as Demjanjuk's judge, jury, and hangman, the Israeli Supreme Court carefully weighed the evidence. Shevah Weiss, a member of the Israeli Knesset and Holocaust survivor, declared: “The judges will decide. I’m sure they will not send someone to hang if he is innocent.” Indeed, in a surprise conclusion, the Israelis found the evidence for his conviction insufficient and released him in July of 1993.

While many considered the matter closed, various Jewish organizations continued to hound Demjanjuk. The thought was apparently that even if Demjanjuk was not the fiend of Treblinka, he must have been guilty of some other Holocaust-related crime. In 1999 the US Justice Department filed a new civil complaint against Demjanjuk.

On April 30, 2004, a three-judge panel ruled that Demjanjuk could be again stripped of his citizenship because the Justice Department had presented “clear, unequivocal and convincing evidence” of his service in Nazi concentration camps. In December 2005, Demjanjuk was

ordered to be deported. In an attempt to avoid deportation, Demjanjuk sought protection under the United Nations Convention against Torture, claiming that he would be prosecuted



Efraim Zuroff

and tortured if he were deported to Ukraine. Chief U.S. Immigration Judge Michael Creppy ruled that there was no evidence to substantiate Demjanjuk's claim, and so the hounding would continue.

After several denials of his appeals right up to the US Supreme Court, Demjanjuk was deported. On June 19, 2008, Germany announced it would seek the extradition of Demjanjuk to Germany. That is where he was finally sent and stood trial.

While the trial of Demjanjuk in Germany indicated to some, including Efraim Zuroff, chief “Nazi hunter” of the Simon Wiesenthal Center, that there is hope “that this verdict will pave the way for additional prosecutions in Germany,” it should indicate to objective observers that the time for such prosecutions is over. Alleged perpetrators are in their 90s and in expectedly poor health. Eyewitnesses have faulty

memories of all such events, even when they occurred less than the 65-plus years that have elapsed. Evidence is lacking. In fact the alleged crimes themselves have to generally be taken as a matter of faith by all sides. Attorneys and judges who refuse to do this face the threat of being tried and imprisoned for the crime of “Holocaust denial.”

While a statute of limitations should have been enacted years ago, time itself has set a limitation on the continuation of such trials. Trials that would follow Demjanjuk's would be equally lacking in evidence. Today such trials and those who encourage them appear to be acting solely out of sheer vengefulness. Old wounds will never be healed as long as such hatred and vengeance is allowed to go on. The time is now to cease the prosecution of the events of a time that is so long past. The absurdity of such trials is highlighted by considering what would have followed if a newly elected Franklin Roosevelt were to seek to put Confederate soldiers on trial. Can anyone imagine 25 years from now some new Asiatic regime arresting, deporting and trying Americans for the murder of civilians during the Vietnam War?

Rather than hoping for additional prosecutions, we should hope that this case marks their end. It is clear that after decades of court cases no evidence fit to support a conviction has been adduced that John Demjanjuk perpetrated any crimes during the period now known as the Holocaust. It is clear however that many misguided prosecutors and activists destroyed the life of

this peaceable autoworker, making him the latest and if we are

lucky the last victim of the Holocaust.

Ringworm, Typhus, and Murderous Ministrations

By Jett Rucker

Could “the” Jews launch a holocaust? It’s recorded in amply gruesome detail in the Book of Joshua that “they” (their forebears thousands of years ago) did just that the first time they invaded and depopulated the territory they claim divine right to today. But that, of course was then (and was Hittites, Amorites, Canaanites, and so on), and this is now (and is Arabs, let’s just say for now), after a holocaust of some kind was conducted against European Jews only 65 years ago.

But even worse, could (some) Jews launch a holocaust against (some other) Jews 55 years ago, a mere decade after the end of the holocaust to which the alleged perpetrators were subjected? That would seem unlikely, to say the least—unless that “initial” holocaust (the one ending in 1945) wasn’t really all it is made out to be.

So, could (some) Jews accuse (some other) Jews of launching a holocaust against them, only a decade after “receiving” one themselves? The answer is an unequivocal, and well-documented, “yes.” The accusers are among that subclass (in

Israel particularly) of Jews known as Mizrahi, and the accused among that super class, it might be called (particularly in Israel until recently), known as Ashkenazi. These might, for analytic purposes, be called “races” as readily as they can be called “classes,” though class best conveys their relative statuses in Israel, particularly the Israel of the 1950s.

The Ashkenazi, to start with the rulers, are Jews from, and of, Europe (with the primary exception of some from the Iberian Peninsula, known as Sephardic). It is this race (the import of Ashkenazi, Sephardic, and Mizrahi is inescapably racial, despite propaganda to the contrary) among whom the Zionist movement grew up, and from whom was drawn the group whose immigration and organizing efforts, so to call them, provided the chief impetus for the formation of the State of Israel. They have been, as a group, “in charge” of the Jewish state from its inception, their (group-wise) grip on control waning steadily as a result of immigration to Israel of non-Ashkenazim together with the consistently higher rate of natural increase observed among

non-Ashkenazi Jews. Their domination of Israel in the 1950s was unexpected.

The [Mizrahim](#), on the other hand, are sometimes called “Oriental” Jews, though that term could embrace the Sephardics of the Iberian Peninsula, and Sephardics are not involved in the matter at hand. The Mizrahi, then, are those Jews who “fled” to Israel in Israel’s early years from “Arabic” countries such as Morocco, the first country, as it happens, to have extended diplomatic recognition to the emergent state of Israel in 1948 even as it was still violently chipping its way out of the stubborn “eggshell” of the indigenous Palestinians impeding its hatching. Mizrahim ultimately “came” (or were found) across North Africa from Morocco to Egypt, and to the east from as far away as Iran, which is not Arabic, but in which the Arabic alphabet is used for writing the local Persian language (Farsi).

Whether these Jews were “forced” out of their homelands or were “lured” by the new Jewish state is a matter ultimately to be settled only in the minds, perceptions, and memories of the emigrants themselves, a cohort

today largely muted either by death from old age or the succession of their offspring to the representative positions of their families. If these aging memories could be dispassionately explored, one might discover a recruiting effort on the part of the world's first "Jewish" state in two millennia, or one might discover a sudden urge to flee one's homeland, and property, and community, that suddenly became irresistible at just about the same moment this new Jewish state happened to come into existence. It is not for the detached observer of today to know, either way, though disinterested historical analysis, if there ever were any such thing anywhere, at any time, might disclose a predominance of one or the other.

Be all this as it may, thousands, tens of thousands, hundreds of thousands, of Mizrahim did immigrate to Israel, and Israel, after its fashion, welcomed them. It welcomed them, perhaps inevitably, into an underclass—an underclass defined, as is so often the case with under classes, by language, among other factors. Yiddish was, and vestigially remains, the language of the Ashkenazim, and the Mizrahim didn't speak it. For the most part, they spoke Arabic, though their origins in some cases endowed them with other linguistic proclivities that similarly set them apart from the Yiddish-speaking elite in Israeli society.

And something else set many of them apart—in particular, their pre-pubescent children, and among them, the boys more than the girls. Ringworm. Seborrhic ringworm, specifically—ring-

worm of the scalp, which has the disfiguring effect of causing loss of patches of hair that, like the

Many of them claim today, a telling documentary film reveals, that the defenders of the scalps of the children of Israel deployed their radioactive weaponry against the hapless Mizrahi children carelessly, perhaps even genocidally, with overdoses of radiation and treatment of non-infected children.

causative condition, is temporary, routinely clearing up shortly after the victim's attainment of puberty.

But the Ashkenazim who ran Israel at the time may somehow have been oversensitive to conditions like seborrhic ringworm, which often passed to their own children in the crowded conditions of the schools and nurseries of the kibbutzim which at the time dominated the childrearing scene in much of Israel.

Perhaps it was the experience of concentration camps, in which only disinfection of clothing, bedding, even buildings, by life-saving Zyklon-B could protect against the deadly onslaught of typhus-bearing lice. The overlords of Israel's admittedly communal society would, in any case, have none of this, and they had the means of combating this, if not other, unwelcome influences of the hordes of their coreligionists then pouring into their land.

It was radiation—x-rays, to be specific. All over the world, at least since the 1920s, x-rays

were the "cure" for ringworm, particularly seborrhic ringworm, and it was indeed at least as effective as Zyklon-B. Aid from the US and/or the UN delivered this radioactive resource to Israel—the precursor, as it turned out, to even more-lethal radioactive "resources" given to Israel by its enormous vassal, the United States. And Israel deployed this resource, at least according to the Mizrahim, with a vengeance.

Many of them claim today, a telling documentary film reveals, that the defenders of the scalps of the children of Israel deployed their radioactive weaponry against the hapless Mizrahi children carelessly, perhaps even genocidally, with overdoses of radiation and treatment of non-infected children. (A harmless pill that kills the ringworm fungus that was developed in the 1970s, an alternative reminiscent of DDT, an anti-lice agent available only to the Allies during World War II quite as effective as Zyklon-B but entirely free of Zyklon's lethal qualities.)

In that day, Israel did not command the economic predominance that it today wields over the still-impoorished Palestinians who surround and to some extent still infest the otherwise Jewish state. It might then have appeared to the group who then commanded Israeli society that it might do well to import its own underclass to clean its toilets, till its fields, carry its water and fill the ranks of its army, rather than encourage the admittance of outside members of groups who had only recently been removed from the territory reserved by

God Himself for the Chosen Ones.

So the Mizrahim were admitted, even recruited, some suspect, but only after passing the children through a radioactive filter that some claim sterilized them. Others claim, with medical symptoms to back it up, that they suffer brain tumors, baldness, and a plethora of other maladies, in compensation for which the Israeli government has in fact enacted compensation for well-documented cases.

The documentary, *The Ringworm Children*, produced in Israel by two members of a generation that in retrospect may not have been sufficiently indoctrinated in the sanctity of the Holocaust Tradition, won the award for Best Documentary at the Haifa Film Festival and was featured as a documentary at the Israel Film Festival in Los Angeles in 2007. Mizrahim in the

film are to be seen, and heard, alleging that the treatment they underwent amounted to their own "holocaust."

The lesson in this tale, I submit, may be only this: a holocaust "exists" largely in the eyes of the victims, or in the mouths of those who claim to have been victims.

Holocausts are real. People do "these things" to each other in large numbers, and with horrific, even ineluctable, regularity over the course of time. Jews do them. Germans do them. Americans, Russians, Chinese, Australians—everybody—does them, then, now, or in the impenetrable future. And they have them done *to* them, too, just as regularly over the long term.

And they are *not* to be met with indifference, or abnegation.

But neither are they to be met with prejudicial favoritism, or naive credulity, particularly as to

those interested renditions so readily supplied by persons in a position to benefit from their acceptance. The offending acts may have been beneficent, they may have been malevolent—they may even have effects opposite from those intended. All require close scrutiny accompanied by the unwavering awareness of human motivations—both of the original actors and those reacting in the present day.

Human beings universally exhibit a behavior called, clinically, by economists, self-maximization. This behavior, which we all, admit it or not, exhibit most of the time, is that behavior which most supports the likelihood that our own lot will improve as a result of it.

Jews, Germans, victims, perpetrators, politicians, taxpayers, voters—all of us. Keep it in mind. It's the one thing we all have in common.

Concerning Thomas Kues' Article "Facing a New Decade"

By Karl Radl

The assertion in Thomas Kues' recent article "Facing a New Decade" (SR 179) that there are relatively few active revisionist researchers (so few you can count them on two hands) has prompted me to write the following response. I believe this assertion to be at least somewhat incorrect, in so far as there are

quite a lot of revisionists, but revisionism has branched out (as Barnes intended it to) from its most controversial areas. What has now happened is that the attacks on the revisionist experts (including chemists/engineers/historians etc) has created a kind of 'expertise vacuum', which is perhaps what Kues meant. As most 'public revisionists' are not

academic researchers but rather autodidacts (if you will), this has led, increasingly I think, to attacks being made on the lack of revisionist expertise. Perhaps the best way to solve this particular problem would be to approach those of science backgrounds (for example) with revisionist sympathies and, rather than wait and hope,

actively ask them to publish under pseudonyms regarding things like chemical issues and body disposal.

I would also like to comment on Kues' assertion about the use of absurd arguments on the holocaust made by some people on online fora, i.e. that the crematoria say Birkenau never existed. I think Kues is reading way too much into that by asserting it is a way to discredit revisionism. I don't agree that it discredits revisionism at all, but rather is simply a case of people using legitimate research incorrectly to try to back up their silly positions. You see it all the time on the conspiracy theorist scene (i.e. prisonplanet, whatreallyhappened, rene etc.), but I think the key for revisionist researchers/authors/scholars is to rise above that kind of rubbish commentary and use of their arguments and carry on with the basic research.

However, that said, I think revisionism needs to make sure that its published researchers/authors/scholars do not espouse outright cranky views of events on revisionist websites: a common example is the 9/11 Truth movement (cf. *The Revisionist* which included an article on 9/11, although fortunately by one of the more sane members of said 'movement'), which lend themselves to holocaustian propaganda that revisionists are not only 'Nazis' but 'conspiracy theorists' too. To paraphrase one recent poster on a forum I frequent: 'Someone says that Jews are massively overrepresented in the media. That statement by itself is easily justifiable, but when they add: Oh, and they also control the

weather. It discredits it entirely by association.'

In essence one should be able to freely research and publish, but revisionism desperately needs to manage its image far better than it has and it is fortunate that *Inconvenient History* has proven so far to be a bastion of revisionist sanity on the whole. However I would point out that what is desperately needed from the revisionist side is a kind of 'education site' (say like holocausthistory.org) with photographs, facts, primers, educational materials etc. from a tacitly (as opposed to explicitly) revisionist point of view. This would facilitate when dealing with those new to the subject, as one could provide replies to such questions as 'where did all the Jews go then' without having to go into a long explanation requiring a significant amount of general knowledge about the 'holocaust' claims.

Now perhaps into some happier water: Kues asserted, by implication, that revisionism is running out of things to look at/study. I cannot disagree more: there is a lot revisionism simply hasn't looked at and much more it hasn't looked at in sufficient detail. Some examples are:

1) The Logistics of the 'Holocaust': examining the supplies, train manifests (supplies and people), train destinations, following specific cargos through the German system. The point being simple: since the casualty figures are 'estimates', it is worth working out (in detail) just how practical (if even possible) it would have been to move the claimed numbers of the people and

supplies to the camps, and if it is not possible to do it (with the amount of carriages, rolling stock, vehicles etc. available), then it shows powerfully the impossibility of the whole 'holocaust' legend of the 'millions gassed' (not just Jews of course, but Gypsies etc.). A classic point is Zyklon-B supply manifests (an old argument used by Harwood I do believe) as if far more (adjusted for permanent camp population [including sub-camps]) was being sent to say Auschwitz per inmate on a sustained basis and accorded with the 'increase and decrease' in gassings claimed in orthodox holocaustian literature, then it would be a powerful proof for the orthodox and if this was not the case then it would be a powerful bit of evidence for the revisionists.

2) The Origin of the Claim: somewhat looked at, but not in enough detail. In essence examining the literature and newspapers in Allied and Neutral countries looking for the claims made about German treatment of Jews, homosexuals, Gypsies etc. I have myself found one book; published in Britain in 1938, called *The Yellow Spot* which claims that the Germans are thinking of actively 'exterminating' the Jews by starving them.

3) The T4 Programme: looking at the infamous T4 programme from a revisionist perspective to see just how much 'proof' it offers for the 'holocaust' and it should, if my reading of the literature on this subject is correct, offer a powerful argument that the 'gassing of the Jews' is nonsense, as the

orthodox version postulates that the Germans went from high technology and high efficiency gassings to low technology and low efficiency gassings even in 'purpose-built' gas chambers like at Auschwitz.

4) The other camps: looking at the other camps such as Dachau, Ravensbrück, Sachsenhausen etc. from a revisionist perspective and pointing out the evolution of the claims about life in these camps against what the documentation actually tells us. A comparison between these camps and the 'death camps' would also I believe be highly suggestive.

5) Compiling and analyzing the claims made by Jews over the years about their holocaust experiences and putting them into tabular form as to what they claim happened to them and then

let that speak for itself (as the absurdity of the claims is obvious from the reading).

6) Conspiracy Theories: looking at orthodox holocaust history in the context of academic research on conspiracy theories (which is what the 'holocaust' is) and pointing out the similarity between things like say the 'Satanic Ritual Abuse' theories of 70s/80s with the 'holocaust' theory of 1945–Present (same intellectual mechanism and similar evidence).

7) The other victims: looking at the claims made about other groups of 'holocaust victims' particularly the Gypsies (I believe Mattogno has written something on this already) and homosexuals.

8) The Medical Experiments: looking at the claims made about 'Nazi medical experimentation'

and what documentation supports these assertions.

9) The IMT: analyzing the whole of the Nuremberg proceedings, dealing with the various claims made about them, such as the idea of the 'definitive holocaust proof at Nuremberg' and pointing out in detail the mendacity of the proceedings where the Allies and Soviets just made things up as and when it suited them.

10) The relationship between the 'Holocaust' and the Soviet Union: looked into a bit (Porter) but again not nearly in enough detail.

Those are just a few of the ideas that came to mind as I read Kues' article. Anyway at the risk of this getting too long, I'll stop there.

A Brief Reply on the Logistics of the Holocaust

By Thomas Kues

In his long and interesting comment on my article Karl Radl writes that the "casualty figures are 'estimates'" and that therefore one should investigate whether it was "practical (if even possible)" to deport the number of people claimed to the alleged death camps, the point being that if said transports were impossible it would refute the orthodox holocaust story. As I see it there's very little doubt about the reality of the Jewish transports to said camps. In the case of Belzec, Sobibor, Treblinka, Majdanek and Chelmno the Höfle document

together with the Korherr report provide reliable figures for the number of deportees arriving in these camps up until the end of 1942.

There also exists a number of German documents concerning individual or groups of convoys sent to these camps. No doubt the vast majority of these Jews were deported by train (a small number of Polish Jews were sent instead in trucks or carts). For the deportations from Western Europe to the "extermination camps" detailed transport lists as well as train manifests and notes of arrival are extant. When it

comes to Auschwitz-Birkenau there's a lack of documentation concerning the transports arriving there, excluding those from Western Europe. It is more or less certain, however, that some 914,600 Jews arrived in the camp (cf. Carlo Mattogno, "Franciszek Piper and the Number of Victims of Auschwitz", *The Revisionist* 1(4) (2003), pp. 393-399).

While many holocaust propagandists, in the early post-war years especially, have claimed absurdly exaggerated victims figures for the "death camps", and consequently also

absurd transportation figures, there can also be seen a tendency to exaggerate (if not to the same degree) the transportation problems in the German-occupied territories.

There are two motives for this: The first is to promote the notion that the Germans were so fanatical in their alleged intent to exterminate the Jews that they gave priority to Jewish convoys at the grave expense of troop and military supply transports. The other is to refute the revisionist transit camp hypothesis by suggesting that it would have impossible to transport such a great number of people from the "death camps" to the occupied territories east of Poland.

As for the transports to camps in Poland it suffices to look at the contemporary railway timetables (as reproduced in *Kursbuch Polen 1942 (General-gouvernement)*, Verlag Josef Otto Slezak, Vienna 1984) to see that, despite the war and despite the priority obviously given to military-related transports, the civilian train traffic on the Polish railways was rather lively. For example, on the line Warsaw-Deblin-Lublin-Cholm-Dorohusk (no. 533) there were six departures daily. This of course implies that the remaining capacity was enough for German military convoys as well as Jewish transports.

How then about Jewish transports from Poland to the

occupied east? We know that the Reichsbahn encountered a difficult transport situation, but

The deportation of the "gassed" Jews to the east would thus hardly have posed an insurmountable task for the German railway administration. As for the necessary funding, the money and valuables confiscated from the Jews could easily have covered it.

nonetheless one managed to send a great number of military transports daily to the front. The keeper of the official High Command war diary, Helmuth Greiner, noted on 17 August 1942 that "299 railroad trains were unloaded along the Eastern Front" on that day alone.

Even if this is stated by Greiner to be a "record", it shows that thousands of military transport trains were sent east every month at the time when the alleged mass gassings are supposed to have reached their zenith. The considerable capacity of the railway net in the East can also be gleaned from the fact that between 1 and 30 September 1943 at least 713 evacuation trains left occupied Russia for the west following the failure of Operation Citadel (cf. Steven H. Newton (ed.), *Kursk: The*

German View, Da Capo, Cambridge (MA) 2002, p. 210).

In a study co-authored by myself together with Jürgen Graf and Carlo Mattogno we have calculated that in total some 1.9 million Jews were deported to the Occupied eastern territories via the six "extermination camps" (*Sobibór: Holocaust Propaganda and Reality*, pp. 349-353). If each train transport leaving these camps for the east consisted of 1,000 individuals (and we know of many cases where a transport contained twice or even several times that number of Jews), then a total of 1,900 convoys would be needed for this population transfer.

Spread out over a period of two years (1942-1943) this would mean an average of 79 convoys per month. This burden would in turn have been divided among several available railway connections: 8 double-track and at least 14 single-track railway lines crossed the border to the Occupied eastern territories (cf. insert map to Andreas Knipping, Reinhard Schulz, *Reichsbahn hinter der Ostfront 1941-1944*).

The deportation of the "gassed" Jews to the east would thus hardly have posed an insurmountable task for the German railway administration. As for the necessary funding, the money and valuables confiscated from the Jews could easily have covered it.

Informative Debate from the CODOH Revisionist Forum Coming to *Smith's Report*

By Hannover

Much to the chagrin of those who benefit from the multi-billion dollar “Holocaust Industry”, The CODOH Revisionist Forum has become the ‘go to’ internet site for discussion and debate. <http://tinyurl.com/3fzbsuo>

I’m pleased to announce that I will be writing a regular *Smith’s Report* column which will highlight the various discussions and debates that take place between Revisionists and Exterminationists, aka ‘Believers’. This column will feature a great variety of verbatim quotes from both sides of the aisle which will allow SR readers to see exactly what is said.

It’s my belief that you will be impressed with the strength and depth of Revisionist counter arguments to the status quo which asserts that ca. 6,000,000 Jews and another 5,000,000 - 6,000,000 ‘others’ were murdered during the National Socialist period via gas chambers, enormous pit shootings, torturous overwork, etc. Readers will read well-informed arguments which confront that unsustainable storyline, positions which defy laws of science, logic, and rational thought.

With that said, I thought it would be helpful to review a previous *Smith’s Report* article about The Forum which I presented in SR no. 120, July, 2006.

Here are a few excerpts:

“... there are a couple of discussion sites which permit some Revisionist viewpoints, but a quick glance reveals a veritable cesspool of crude behavior towards Revisionists. Threats, name-calling, dodging, and subject changing are the order of the day. These dirty tricks are played by those who wish to prevent civil discussion on this controversial topic. Anyone trying to determine the facts becomes hopelessly confused and distracted, just what the enemies of free speech/free inquiry intend.

Leveling the playing field
After participating in the moderation of earlier forums, the now defunct CODOH Discussion Forum and John Ball’s (www.air-photo.com) Revisionist Discussion, I realized it was time to begin anew. It was clear to me that a civil approach to discussing this emotional subject was desired by many; in fact, it was downright necessary. To determine the truth, debate needed to be structured in a manner where all participants and readers could engage the issues unhindered, without dirty tricks or underhanded tactics. It made sense to me that debate guidelines were a solution to this problem. These guidelines needed to be reasonable and clear. They must allow discussion of all views without the trash talk and maneuvers of avoidance.”

Here are the mentioned guidelines which prevent the

usual tactics of hateful desperation from Exterminationists:

“ The Moderator retains the right to reject a username if he considers it offensive, obscene, or deliberately distracting.*

** No name-calling, threats, or personal attacks; period.*

** The Revisionist Forum forbids any threats or personal attacks against others; we will not tolerate links to sites which do engage in such behavior. We’re about debate and only debate.*

** On-topic posts only. The topic of the Forum is the subject generally referred to as ‘The Holocaust’. Debating its credibility, or lack of, is the reason that The Revisionist Forum exists. Associated subjects are bound to come up, be sure there is a tie-in, and show the tie-in. Each thread represents a separate point; a post to a thread must be pertinent to that point.*

** Posts by new or infrequent participants will be spam checked by the Moderator before they appear on the Forum. They will not be censored for on-topic opinions they present.*

** Keep your posts limited to one point.*

** Voluminous, lengthy, and redundant posts are not welcomed.*

** Posts which lack focus or specifics are not welcomed.*

** No ‘dodging’. When questioned or challenged, you must respond or leave the thread.*

* You will address the poster only by the name that he/she uses at the Forum.

* *Offenders will have their posts deleted, repeat offenders will be removed.*

* *Reasons for deletions may or may not be stated. The Moderator will endeavor to notify the offender and the Forum in general, but not in every case; especially when it is obvious why the post was deleted.*

* *Registrants who do not post within 30 days from date of registration are subject to deletion, they may re-register should they decide to post."*

Name-calling is the preferred tactic used against Revisionists with the hope of publicly degrading those engaged in debate and to prevent others from joining in. It is an attempt to intimidate and target the messengers rather than debating the message.

Subject changing, another method; is an attempt to avoid the specific topic at hand. Knowing what well-informed Revisionists have revealed about the "Holocaust" tales, it's not diffi-

cult to understand why the enemies of free speech resort to this.

And my favorite guideline, "no dodging." Participants must respond when challenged about their assertions. This requires those making claims to actually reveal the sources and evidence behind their claims. At The Forum, and with CODOH in general, the subject matter is not considered sacred. There are no 'Chosen' at The Forum.

As you will see, Forum moderators apply these guidelines to all participants. It is not unusual to see actions taken against Revisionists who ignore the stated guidelines.

It's critical to recognize the fact that The Forum contains arguments from some of the internet's most high-profile Exterminationists. And that's exactly what we want, a written record. Believers, thinking they would have a field day at Revisionists' expense, are oftentimes shown to be utterly wrong.

We do not simply preach to the converted. You will read exactly what the Believers claim, you will read exactly what Revisionists say in rebuttal. In what will be a surprise to some, most

of the arguments made in favor of the '6,000,000 & gas chamber' claims are dispatched with ease. Revisionists who post at The Forum are generally well-informed and articulate. Those that are novices from either side receive an education they will not forget.

Another point which must be emphasized is the fact that all topics within the 'Holocaust' canon are discussed and debated. Nothing is off-limits. The claims about gas chambers, the mass shooting pits, the Nuremberg trials, the post Nuremberg trials, the 'eyewitnesses', the 'confessions', the gypsies, the homosexuals, use of Zyklon-B, who benefits, etc. are all there for everyone to read. All of these and more will be featured in my columns about The Revisionist Forum.

I look forward to bringing *Smith's Report* readers a thorough, honest, up-to-date exposé of the propaganda, myths, and lies which comprise the so-called "Holocaust".

Never again,
Hannover

Fantasies of Return Continued from page 2

remember some, chooses to discard others. Our own government has chosen to not tally the deaths of civilians caused by our 2003 invasion of Iraq. Will the lack of numbers and photographs of maimed and murdered Iraqi children equal no postmemory trauma for future Americans? How convenient.

But there is a more important question about postmemory. It has been noted that history is "only" a story that we believe is true. Some history achieves the status of political iconography. Some history becomes "sacred." Questioning a sacred memory, a sacred history, is treated as blasphemy. As

with any perceived blasphemy, doubters are punished with a cruel severity.

The venue of your lecture is the United States Holocaust Memorial Museum. That being so, it would seem that the discussion of postmemory needs to address, among its other issues, the line between Museum

and Memorial. A museum needs to retain the intellectual spark to question the historicity of what it displays. A memorial through its displays seeks to convert what we believe into "sacred" history. Would the "Museum" ever display materials that question what

the "Memorial" holds to be sacred?

Is "postmemory" a hypothesis that implies we can have it both ways?

Best Regards,
David Merlin

Committee for Open Debate
on the Holocaust
PO Box 439016
San Ysidro, CA 92143
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During May and June we submitted text links to a number of campus papers, some linking to "From Lady Gaga to Saigon and Back Again" in *Smith's Report* (online), others to our video using radio talker Michael Savage, "The Savage, The Academic, and the Brainwashed." I thought the titles themselves would be irresistible (more or less?) to students. In the event, only one paper accepted a text link from CODOH, *The Eagle* at American University in Washington D.C.

I wrote the editor of *The Eagle* and copied two additional editors.

Lindsey Anderson,
Editor in Chief
The Eagle
American University
Washington D.C.
editor@theeagleonline.com
(202) 885-1402

Ms. Anderson:
The Eagle is running a text link of ours titled "From Lady Gaga to Saigon and Back Again." I expect that once it is "discovered" to be there you will receive complaints from those who do not want to encourage, or to even allow, a free exchange of ideas regarding the Holocaust question. You will be told that it is "hateful" and "insensitive" to do so.

I understand that those who will want you to suppress our ad will represent the academic community on your campus, as well as those in the private sector representing the vast resources of what Dr. Norman Finkelstein has called "The Holocaust Industry."

You will be pretty much alone on your campus if you stand with the ideal that at university the history

of the Holocaust should be open to a routine examination in the same way that every other historical question is open to such examination. But if you do, you will set an example of journalistic integrity to all those around you, and to those "professionals" who work in the mainline press. If you have any questions, or need any background, please feel free to write or call. Thank you.

Bradley R. Smith
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The Eagle ran the ad. This is the fifth week and it is still there. No problem. Once this newsletter gets to the printer, we'll see what we can do at American University.

ON CAMPUS AND OFF

Let's give credit where credit is due. Do to the dedicated work, pressure, deep pockets and party-line half-truths of those dedicated to closing down every free exchange of ideas possible about the Holocaust story, it is getting increasingly complicated for CODOH to have a presence in the student press on college campuses.

There's no point in going on about it. You know the story. We are working against The Anti-Defamation League, Campus Hillel, the Simon Wiesenthal Center, the entire Holocaust Marketing Industry, and in the end against the U.S. Congress itself with its United States Holocaust Memorial Museum.

A current advertisement in *The Washington Post* is illustrative.

The Center for Advanced Holocaust Studies, a special project of The United States Holocaust Memorial Museum, is looking for applicants to interview for a position to assist the staff at its Center of Advanced Holocaust Studies (CAHS). This person will be re-

sponsible for assisting in the preparation for and conducting of scholarly programs and publications designed to strengthen Holocaust teaching in colleges and universities.

That's all I want to do—help strengthen Holocaust teaching in colleges and universities. By making available solid revisionist questions and documents addressing the matter to hand. Simple revisionist advertisements, simple links to online revisionist documents and Web sites. Not complicated.

The Center for Advanced Holocaust Studies (CAHS) and CODOH are in direct competition for the attention of university students. CODOH has a problem here. The USHMM, the umbrella organization for such entities as CAHS, has an operating budget of close to \$80-million a year with a staff of some 400 employees.

I have one regular part-time employee and one "sometimes" part-time employee. I need about \$2,000 a month to pay them both, a sum that is not easy for me to raise consistently. It only makes sense then, business sense, that CAHS can buy more of a presence on the Campus than CODOH. I accept that.

So, while it is getting increasingly complicated for CODOH to have a presence on Campus—off campus, on the Internet, it's another story.

Example: last month, in May 2011, 28,250 unique individuals logged into CODOHWeb looking for revisionist information. They opened 205,718 individual pages as they searched the documents there. That is, in 30 days more than

28,000 individuals opened more than 200,000 pages of revisionist documents in their search for real, suppressed information about what happened during this one fragment of WWII history—the holocaust. Every day upwards of 1,000 individuals log into CODOHWeb to search for revisionist documents.

During that same month of May alone we sent email messages to more than 8,000 student organizations and individuals on campuses across the nation. Each message providing links to revisionist documents on CODOH and to revisionist videos on YouTube. Thousands of student orgs—among them the heads, the leaders of the student masses.

Our videos on YouTube have now been viewed 33,000-plus times. The Savage video alone has been viewed more than 1,100 times in four weeks. On Facebook we have 2,600 readers.

Twitter? I have more or less decided to participate on Twitter. I want to have the concept for how I will handle it worked out before I jump into this one.

That leaves me (for the moment) with the issues of the Campus press, and the Campus lecture room. I do have reservations about traveling—the expense, the effort. The expense. I'm not so young as I was twenty, thirty years ago. Most of you probably are not either, so you understand what's involved.

And then there is the issue of radio. AM, FM, Internet, campus radio. I know from experience that if I want to do effective radio I have to do it regularly, not every once in a while. I'm still thinking about this one.

GOOD NEWS FROM PAYPAL

I reported here last year that PayPal, the Internet service you can use to contribute to CODOH without having to use your credit card info Online, had cut off its services. I figured it was the usual perps, did not break connections with PayPal itself, and last week I was reinstated. The service is once again available to those of you who like to use it. Is that you? I hope?

Thanking you in advance, I remain,

Bradley

Smith's Report

is published by

Committee for Open Debate on the Holocaust

Bradley R. Smith, Founder

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Post Office Box 439016
San Ysidro, CA 92143**

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What to Do about Campus Bogeyman Bradley Smith: A Manual for Action

By Jett Rucker

At age 56 (younger by far than our Bradley Smith), I returned to a college campus as a hyperannuated student, far more eager to learn than I was in those days when enrollment in college was one means to defer the draft for us males. I noticed many changes on campus after some forty years, but one thing, particularly noticeable at night, had nothing to do with advances in learning. That was "[panic stations](#)," those pole-mounted telephones or buttons surmounted by a blue light by means of which anyone in fear for their physical safety could signal the campus police to the rescue. A small step forward for technology, I thought, at the same time a great leap backwards for society, or the standards by which its members deport themselves.

Today there lurks on campuses in America a bogeyman thought by many parents, admin-

istrators, and appropriations-voting politicians to have been banished long ago: the specter of Open Debate. Free Thinking—call it what you will—it is today but the faintest vestige of what it



might once have been back in the times when only 1 percent or so of the populace went on to college, and very few women

among these, to say nothing of ... other groups. This bogeyman has been banished, the parties listed above may be thankful, from the lecture hall, and even from syllabi, not that undergraduates are much troubled with syllabi these days. It has been relegated, one can now almost say, to the occasional (paid) advertisement sequestered in a corner of the page (or screen) of a college newspaper reading something like:

**“The Holocaust Question:
THE POWER OF TABOO:
www.codoh.com.”**

Yes, the Bearded Menace of Bradley Smith may lurk behind any clump of bushes, any corner or shadowed spot on your daughter's campus, and all the blue-lighted panic stations in the world won't protect her from him. The insidious fruit of his temptation might hang invitingly

from the very pages of the campus newspaper. Unless, of course, the campus chapter of Hillel is standing guard to spare your child the atrocity of an open debate.

That's right—between your impressionable son or daughter wandering haplessly through the minefield of free thought still to be found in obscure corners of today's college campuses, there persists nothing more than the thin, blue line interposed by the campus chapter of Hillel. Hillel, you say? The religious organization for Jewish students, you say, if you're particularly cosmopolitan about such things (or Jewish yourself, of course)?

Yes, Hillel. The only campus "religious" organization to officially pronounce the welfare of a foreign state (Israel) to be among its goals, to the detriment, one might suppose, of those states, or even those state-less groups, whose interests are harmed by the advancement of its "welfare," however conceived by whatever group.

Well, does the Roman Catholic student's group advocate the welfare of ... the Vatican? My review of the Web site of my university's Catholic organization doesn't mention it, nor the welfare of any other country, not even the one the campus is located in. But my university's Hillel site features this:

"Israel advocacy is a central force in promoting a positive Israel agenda on campus and for developing a cadre of articulate Israel activists. This is an outstanding opportunity for student leaders to affect the culture of Israel on our campus. Through

their knowledge of and passion for Israel, we have the ability to have a profound impact on our campus community."

OK. *They* want to make a "profound impact" on the campus community, and they make no bones about it. But none of this figures into Bradley Smith's nefarious agenda. His agenda is that of Open Debate on the Holocaust—mere freedom of speech, and perhaps thought, viewed on its basic plane. But Hillel will not view Smith's agenda on that plane, perhaps because it threatens their own multi-planar agenda, and/or because it's just easier to oppose by smearing it than by engaging it on any of its actual terms.

Bradley Smith would encourage history- (or religion-) minded students to engage a subject studiously avoided on American college campuses: the "Holocaust," as it came to be named sometime in the Mid-Sixties. And Hillel would oppose this effort—with a vengeance. Their own manual for Opposing Bradley Smith's Holocaust Inquiry, on Page 17, warns of a "firestorm" of reaction to the publication of such advertisements, the while counseling in considerable detail just how to ensure that such a "firestorm" (the word "holocaust" once served for this meaning, but it has since been appropriated for another use) ensues, on campus and even beyond, if possible.

The plot to transfer blame for the "disturbance" of campuses populated entirely by young men and women at the heights of their interactive propensities from the parties causing it (Hil-

lel) to the parties offending them (Smith) is transparent to anyone who will examine the [Manual for Action](#). Such a propagandistic inversion is paradigmatic to techniques for the incitement and manipulation of public sentiment, as is studied in departments of political science (not to mention public relations) in campuses everywhere. Its application is stark and revealing to anyone who troubles himself to read the impeccably edited and logically organized 36-page Manual.

The Manual is replete with instructions about Mobilizing Authority, and even using the campus "religious" organization as a trip-wire whose breakage brings down on the hitherto-peaceful campus the brunt of outside forces, starting with the redoubtable Anti-Defamation League. Back in the Dark Ages when I was a college kid, students, faculty, and administration preferred to settle matters on campus internally. But increasingly today, outside police and SWAT teams are called onto the campus even to deal with matters not involving Holocaust denial. This is part of that unsavory trend, but, perhaps uniquely, triggered entirely without even the faintest threat of violence.

The vise-like action of The Campus (Hillel) and The Outside Agitators (ADL) should (Page 18) suffice to assure the opponents of Bradley Smith's nefarious initiative not only access, but positive dominance over the powers that rule camp-

Continued on page 13

What Does Holocaust Denial Really Mean?

By Daniel McGowan

Daniel McGowan, Ph.D., is Professor Emeritus of Economics at [Hobart and William Smith Colleges](#) (HWS) in Geneva, New York. Below you will find a story that began almost two years ago with an opinion piece by Professor McGowan that appeared in

The Finger Lakes Times on 27 September 2009.

Chapter two of the story consists of a Statement signed by six Hobart and William Smith faculty urging the president of the college to deny Professor

McGowan the right to call himself "Professor Emeritus."

Chapter three took place on 22 May 2011 when Professor McGowan, having gained access to the Statement by the Contemptible Six, replied to it directly and publicly.

What Does Holocaust Denial Really Mean?

By Daniel McGowan

*The Finger Lakes Times,
September 27, 2009*

In April 2007 the European Union agreed to set jail sentences up to three years for those who deny or trivialize the Holocaust. More recently, in response to the remarks of Bishop Richard Williamson, the Pope has proclaimed that Holocaust denial is "intolerable and altogether unacceptable."

But what does Holocaust denial really mean? Begin with the word Holocaust. The Holocaust (spelled with a capital H) refers to the killing of six million Jews by the Nazis during World War II. It is supposed to be the Germans' "Final Solution" to the Jewish problem. Much of the systematic extermination was to have taken place in concentration camps by shooting, gassing, and burning alive innocent Jewish victims of the Third Reich.

People like Germar Rudolf, Ernst Zundel, and Bishop Williamson who do not believe this

account and who dare to say so in public are reviled as bigots, anti-Semites, racists, and worse. Their alternate historical scenarios are not termed simply revisionist, but are demeaned as Holocaust denial. Rudolf and Zundel were shipped to Germany



Daniel McGowan

where they were tried, convicted, and sentenced to three and five years, respectively.

Politicians deride Holocaust revisionist papers and confe-

rences as "beyond the pale of international discourse and acceptable behavior." Non-Zionist Jews who participate in such revisionism, like Rabbi David Weiss of the Neturei Karta, are denounced as "self-haters" and are shunned and spat upon. Even Professor Norman Finkelstein, whose parents were both Holocaust survivors and who wrote the book, *The Holocaust Industry*, has been branded a Holocaust denier.

But putting aside the virile hate directed against those who question the veracity of the typical Holocaust narrative, what is it that these people believe and say at the risk of imprisonment and bodily harm? For most Holocaust revisionists or deniers if you prefer, their arguments boil down to three simple contentions:

1. Hitler's "Final Solution" was intended to be ethnic cleansing, not extermination.

2. There were no homicidal gas chambers used by the Third Reich.

3. There were fewer than 6 million Jews killed of the 55 million who died in WWII.

Are these revisionist contentions so odious as to cause those who believe them to be reviled, beaten, and imprisoned? More importantly, is it possible that revisionist contentions are true, or even partially true, and that they are despised because they contradict the story of the Holocaust, a story which has been elevated to the level of a religion in hundreds of films, memorials, museums, and docu-dramas?

Is it sacrilegious to ask, "If Hitler was intent on extermination, how did Elie Wiesel, his father, and two of his sisters survive the worst period of incarceration at Auschwitz?" Wiesel claims that people were thrown alive into burning pits, yet even the Israeli-trained guides at Auschwitz refute this claim.

Is it really "beyond international discourse" to question the efficacy and the forensic evidence of homicidal gas chambers? If other myths, like making soap from human fat, have been dismissed as Allied war propaganda, why is it "unacceptable behavior" to ask if the gas chamber at Dachau was not reconstructed by the Americans because no other homicidal gas chamber could be found and used as evidence at the Nuremberg trials?

For more than fifty years Jewish scholars have spent hun-

dreds of millions of dollars to document each Jewish victim of the Nazi Holocaust. The Nazis were German, obsessed with paperwork and recordkeeping. Yet only 3 million names have been collected and many of them died of natural causes. So why is it heresy to doubt that fewer than 6 million Jews were murdered in the Second World War?

"Holocaust Denial" might be no more eccentric or no more criminal than claiming the earth is flat, except that the Holocaust itself has been used as the sword and shield in the quest to build a Jewish state between the Mediterranean Sea and the Jordan River, where even today over half the population is not Jewish.

The Holocaust narrative allows Yad Vashem, the finest Holocaust museum in the world, to repeat the mantra of "Never Forget" while it sits on Arab lands stolen from Ein Karem and overlooking the unmarked graves of Palestinians massacred by Jewish terrorists at Deir Yassin. It allows Elie Wiesel to boast of having worked for these same terrorists (as a journalist, not a fighter) while refusing to acknowledge, let alone apologize for, the war crimes his employer committed. It makes Jews the ultimate victim no matter how they dispossess or dehumanize or ethnically cleanse indigenous Palestinian people.

The Holocaust story eliminates any comparison of Ketziot or Gaza to the concentration camps they indeed are. It memorializes the resistance of Jews in the ghettos of Europe while steadfastly denying any comparison with the resistance of Palestinians in Hebron and throughout

the West Bank. It allows claims that this year's Hanukkah Massacre in Gaza, with a kill ratio of 100 to one, was a "proportionate response" to Palestinian resistance to unending occupation.

The Holocaust is used to silence critics of Israel in what the Jewish scholar, Marc Ellis, has called the ecumenical deal: you Christians look the other way while we bludgeon the Palestinians and build our Jewish state and we won't remind you that Hitler was a good Catholic, a confirmed "soldier of Christ," long before he was a bad Nazi.

The Holocaust narrative of systematic, industrialized extermination was an important neo-conservative tool to drive the United States into Iraq. The same neo-con ideologues, like Norman Podhoretz, routinely compare Ahmadinejad to Hitler and Nazism with Islamofascism with the intent of driving us into Iran. The title of the Israeli conference at Yad Vashem made this crystal clear: "Holocaust Denial: Paving the Way to Genocide."

"Remember the Holocaust" will be the battle cry of the next great clash of good (Judeo/Christian values) and evil (radical Islamic aggression) and those who question it must be demonized if not burned at the stake.

Daniel McGowan
Professor Emeritus
Hobart and William Smith
Colleges
Geneva, NY 14456

Because of admonishment by the administration, it is hereby stated that the above remarks

are solely those of the author. Hobart and William Smith Colleges neither condone nor condemn these opinions. Further-

more, the author has been instructed to use his personal email address of mcgowandaniel@yahoo.com and not his

college email at mcgowan@hws.edu for those wishing to contact him with comments or criticisms.

Letter by Six Hobart and William Smith Colleges Professors to Their President

October 3, 2009

President Gearan,

This letter is a response to Daniel McGowan's defense of Holocaust deniers published in the *Finger Lakes Times* on September 27. The content of the essay and its publication on the eve of Yom Kippur was appalling. We are writing to you because of the disgrace to Hobart and William Smith caused by McGowan's continued use of the institutional imprimatur and his honorary title of "Emeritus Professor" to lend credence in disseminating his personal beliefs. He has every right as a private citizen to hold and spew forth whatever beliefs he may happen to have, but we ask you to prevent the use of his title and the name of Hobart and William Smith from contributing to its effects in the future.

It should be clear that while McGowan is claiming to raise legitimate historical and free speech issues, Holocaust denial has a history of being no more than thinly veiled anti-Semitism. When historians talk about the Holocaust what they mean is that approximately six million Jews and several millions of others were killed in an intentional and systematic fashion by the Nazis using a number of different

means, including death by shooting and in gas chambers. This is the position held universally by scholars. The Holocaust deniers reject the historicity of the Holocaust based on three types of assertions. They reject the number of 6 million, the existence of killing camps, and the element of intentionality.

Professor McGowan's article is an example of denying the reality of the most studied and documented event in history. Holocaust denial carries absolutely no weight among academic scholars in any field whatsoever. Additionally, denying the undisputed facts of the Holocaust is not a way to show support for the Palestinians. For example, his argument denying the intentionality of the Nazis' execution of Jews is that there is not sufficient proof that it was designed to exterminate the Jewish population. Rather, he asserts, it may have been merely a program of "ethnic cleansing." The suggestion that this somehow makes it less morally reprehensible speaks for itself, as we all know that the term "ethnic cleansing" was introduced to make genocide sound more palatable.

Professor McGowan's position is a classic case of blaming the victims for their own victimization. Promo Levi wrote

in *The Drowned and the Saved* that what he most feared was echoed in a remark by one of his SS guards: That if he somehow managed to live through this hell no one would believe his descriptions of Auschwitz. Sadly, for some, that day has arrived.

Freedom of speech is a right for citizens in a democracy that should be vigorously protected, especially when we find the content of that speech to be abhorrent. Colleges and universities have an educational obligation to encourage scholarship that reflects perspectives outside the mainstream of public political discourse, and we encourage that.

Hate speech, on the other hand, is a trickier issue for campuses to wrestle with because while free speech has a special value, we have a duty to protect members of our diverse community from unsupported vitriol being espoused under the name of our colleges and its professors. We faculty of all persuasions, Buddhists, Christians, Muslims, Hindus, Jews, and atheists, are deeply offended and also share a special concern about the impact of such hateful messages (and its association with us) upon our Jewish students, staff, and faculty.

Professor McGowan's actions do not meet our expectation of minimally rational and minimally humane discourse. As human beings who see the transparent motivation and effects of such writing, we are deeply disturbed and saddened to see a Hobart and William Smith title attached to it. We therefore re-

quest the removal of Professor McGowan's honorary title of "Emeritus Professor."

Sincerely,

Scott Brophy, Professor of Philosophy

[Michael Dobkowski](#), Professor of Religious Studies

Khuram Hussain, Assistant Professor of Education

Steven Lee, Professor of Philosophy

James McKinster, Associate Professor of Education

Lilian Sherman, Assistant Professor of Education

Professor McGowan Exposes Contemptible Six at Hobart and William Smith Colleges

May 22, 2011

From: Daniel McGowan,
mcgowan@hws.edu

To: Faculty at Hobart and William Smith Colleges

Subject: McKinster smear letter sent to you on October 3, 2009

This is an attempt, admittedly futile, to remove some of the slime thrown at me in a letter addressed to President Gearan and circulated to over 250 people on October 3, 2009. It was written by Jim McKinster and five other faculty members and allegedly signed by 32 people in all. I heard about it by happenstance soon after it was circulated, but neither the President nor any of the six who circulated it was willing to provide me with a copy. That is a typical cowardly response employed by those who use this smear method to accuse, try, and censure someone who dares to speak truth to power. (I finally got a copy last week, hence the 20-month delay in my response.)

Their letter and a copy of the op-ed I wrote in the *Finger Lakes Times* are attached.

Allow me to refute the lies and innuendos that these "colleagues" have levied against me, behind my back. Since each of you received the detractors' letter, I am sending you this rebuttal.

1. The purpose of my op-ed was to define Holocaust denial. That should be clear from the byline "What do deniers really mean?" It was submitted in response to the media frenzy and demonization of President Ahmadinejad who addressed the UN General Assembly and whose picture was shown above my guest appearance piece. Instead of acknowledging this, my faculty detractors feigned outrage that it appeared on the eve of Yom Kippur. I had nothing to do with the timing of the article and make no apology for when it appeared vis-à-vis a Jewish holiday.

2. More egregiously these faculty detractors claimed to know my "personal beliefs" and claimed that I misused my title of professor emeritus at Hobart

and William Smith Colleges to lend them credence. That is simply a lie. Nowhere are my personal beliefs stated. Moreover my op-ed included an exceptionally long disclaimer showing The Colleges neither condone nor condemn what I had written.

3. The faculty detractors claim that "Holocaust denial carries absolutely no weight among academic scholars in any field whatsoever." That is simply not true. There are a number of scholars who write about the typical Holocaust narrative and are willing to fight the slime hurled at them by ardent Zionists and by others who feel it their duty to protect the narrative which serves as the sword and shield of apartheid Israel. (BTW, our former provost and former William Smith Dean both demanded that I not use the word "apartheid" in connection with Israel; granted the term was used in the Israeli press and later by President Carter, but it was not "suitable discourse" on our campus where we routinely claim to support free speech and diversity of opinion.

4. The faculty detractors write that “denying undisputed facts of the holocaust (sic) is not a way to show support for the Palestinians.” First, the three

tenets of Holocaust revisionism are clearly not “undisputed.” To the contrary, they are hotly and passionately disputed; people’s lives are ruined when they even

question these “facts.” In fourteen countries you can get jail time for disputing “facts” surrounding the Holocaust.



From left to right

Henry Herskovits, Arthur Butz, Daniel McGowan

Second, disputing “facts” is what science and historical analysis is all about. We academics have no problem discussing and disputing whether or not Jesus Christ is truly the son of God, or if President Obama’s birth certificate is real, or if President Roosevelt knew a Japanese attack on Hawaii was imminent, but we are not allowed to discuss or dispute the six-million figure.

Third, what gives these detractors the credentials to pontificate on what supports or hurts Palestinians? Some of them have been responsible for feting at Hobart and William Smith Colleges anti-Palestinian demagogues including Wiesel and even Netanyahu. They helped give Madeleine Albright our highest humanitarian award, which is a disgrace in light of her statement that the death of over 500,000 Iraqi children was “worth it.” Was I the only one to protest that award?

I have team-taught a senior course on the Palestinians. I have published books and articles on the Palestinian Naqba and the massacre of Arab civilians by Jewish terrorists at Deir Yassin. I have built the only United States memorial to thier

dispossession and ethnic cleansing. I don’t need, nor accept, biased comments on how to support Palestinians.

5. Calling Holocaust historical revisionism “Holocaust denial” is unnecessarily pejorative. It might be fine for Fox News, but it is not conducive to academic discourse. To call Holocaust revisionism “thinly veiled anti-Semitism” is simply untrue and it demeans scholars and others, including Jews, who question the Holocaust doctrine as we are fed it in hundreds of films, books, articles, and commentaries. Terms like Holocaust Industry, Holocaust Fatigue, Holocaust

professional, Holocaust wannabes, and Holocaust High Priest were not coined by “deniers” or anti-Semites; they were coined by Jews. (The High Priest quip is an obvious reference to Wiesel; it was made by Tova Reich in her book *My Holocaust*. Tova’s husband, Walter Reich, was the former director of the US Holocaust Museum in Washington.)

In 1946 the US government told us that over 20 million people were murdered by Hitler. Now that figure is said to be 11 million; it is literally carved in stone at the US Holocaust Memorial. For years we were told that over 4 million were killed at

Auschwitz, but by the early 1990s that figure was reduced to 1.5 million. Wiesel tells us that people were thrown alive onto pyres; he claims to have seen it with his own eyes; today Yad Vashem trained guides at Auschwitz say that is not true. These are examples of historical revisionism and they are not inherently anti-Semitic.

6. It is most interesting to see academic colleagues say, “(a)s we all know ... the term ‘ethnic cleansing’ was introduced to make genocide sound more palatable.” That means they either deny that Palestinians have been (and continue to be) ethnically

cleansed or they agree that Israel is performing genocide of the Palestinian people.

7. While the faculty detractors found my speech to be “abhorrent,” they seemed unable to find fault with a single fact I presented. So they resorted to name-calling and labeled the piece “hate speech” and “unsupported vitriol” and smeared my name to hundreds of people. I am surprised that Abe Foxman or the Mossad did not come calling.

8. The detractors genuinely were concerned about the op-ed’s impact on our Jewish students, staff, and faculty. But maybe it is time for all members of the community to see the Holocaust for what it really was and not the unquestionable, unimpeachable, doctrine that makes Jewish suffering superior to that of other people. Maybe it is time to recognize that Zionism as a political movement to create a Jewish state in Palestine began long before the Holocaust and that Zionist discrimination, dehumanization, and dispossession of the Palestinian people should not be excused by it. Maybe it is time to see that since over half the population (within the borders controlled by Israel) is not Jewish, the dream of creating a Jewish state has failed. Walling in the non-Jews or putting them in Bantustans or driving them into Jordan will not make it a purely Jewish state. The nationalist allegiance to “blood and soil” has been a failure and that should be the real lesson of the Holocaust.

9. To say that my op-ed “does not meet our expectation of minimally rational and mini-

mally humane discourse” is nonsense. The piece is well written, well substantiated, and quite humane.

10. But the faculty detractors are quite right about one thing; they were deeply disturbed and saddened to see a Hobart and William Smith title attached to it. Diversity and perspectives outside the mainstream are to be encouraged, but not if they question Jewish power, Israel, or Holocaust doctrine. Apparently that is beyond the pale.

11. The demand to President Gearan to remove my title of Professor Emeritus is both classic and stupid. Consider how little it would accomplish. I would be supposedly ashamed and I would have to buy a walk-in? pass at the gym that would cost me \$40 a year. Would it save HWS from being associated with my writings? Of course not; I would simply use the title of “Former Professor Emeritus at Hobart and William Smith Colleges” with no disclaimer.

But what it would really do is to cast me into the briar bush with Norm Finkelstein, Marc Ellis, Paul Eisen, Henry Herskovitz, Gilad Atzmon, Rich Siegel, and Hedy Epstein (a Holocaust survivor), all friends of mine and all anti-Zionists. Professors Ost, Linton, and Mertens apparently saw this and I credit (or blame) them for my still having the emeritus title.

Lest I seem irreverent or unscathed by this widely-circulated smear letter from my detractors, allow me to admit that I have been hurt by it. Many faculty and other HWS folks now shun me as a persona non grata largely because they only read the

slime and never a rebuttal. Of course until now there could be no rebuttal because the smear letter was withheld from me. (Even the Provost’s request to send me a copy was refused.)

My former student and long-time friend, David Deming, who is now the Chair of the HWS Board, does not answer my letters. President Gearan does not answer them either. Board member, Roy Dexheimer, disparages me and wonders if I fell “off my meds.” Another Board member, Stuart Pilch, took it a step further and made a threatening phone call to my home and a promise “to hunt me down.”

But the biggest disappointment is with those faculty detractors who never came to discuss or complain about what I had written, but instead chose to spin their own interpretation, which was full of lies and half truths, and then disseminate their smear as widely as possible. Should any of you be one of the signatories, my door is open for further discussion. And if you know the names of the other signatories, I would appreciate your sharing that information with me.

Smith’s Note: With the exception of the photo of McGowan, Butz and Herskovitz, which was sent me by Professor Butz, I got it all the above from Michael Hoffman at:

On the Contrary
Michael Hoffman’s blog
<http://revisionistreview.blogspot.com/>

Thanks, Mike.

As noted above, Daniel A. McGowan is Executive Director of Deir Yassin Remembered. Paul Eisen, author of the following article, is on the Board of Directors there. The Board is made up of folk from Canberra, Sydney, Jerusalem, Stockholm, London and the USA. When fully staffed it is twenty people—half Jews, half non-Jews, half men, half women.

As I mentioned here last month, the greatest number of the 2,800 individuals and organizations subscribing to CODOH's Facebook page are identified with the Pales-

tinian cause. All together, I find this a significant fact of life, one that I have been carelessly slow to recognize. It was brought to my attention by Richard Widmann via Inconvenient History only last month. You can imagine my surprise when I received an email from Widmann with an attachment by a Londoner titled: **My Life as a Holocaust Denier**. Sounds like something I would have written. Nope. Written by Paul Eisen, Jew, board member of Deir Yassin Remembered, with special attention given to Ernst and Ingrid Zuendel,

Geremar Rudolf and others. This is remarkable. How is it possible that I am only now becoming aware of this man and what he has written? I don't know.

In any event, following is an edited version of Paul Eisen's My Life as a Holocaust Denier. I have edited it with a real brutality because of length (Paul: forgive me). I have only now been informed that the original, full-length version has yet to be published. I will publish it at CODOH shortly. Meanwhile, much of the Eisen story is here: <http://tinyurl.com/4p43tv>

My Life as a Holocaust Denier

By Paul Eisen

In December 2004 I completed my essay "The Holocaust Wars." Nearly 17,000 words long, the essay was the result of six months' dedicated reading and the final piece of a trilogy beginning with "Speaking the Truth to Jews" and followed by "Jewish Power". The manuscript sat on my desk for four months while I wondered what to do with it and in May 2005 it was posted at my request, on Israel Shamir's website. There was hardly any response other than from the revisionist community which was, as expected, positive.

A couple of weeks later, again at my request, it was circulated by Gilad Atzmon on his private e-list. Now controversy broke out centering on the proposed appearance by Gilad at two Socialist Workers Party events. Two Jewish Marxists, Roland Rance and Tony Green-

stein, and others were outraged that a declared anti-racist organization like the SWP give a platform to someone who defended and circulated the writings of, if not an actual Holocaust denier, then certainly an apologist for the same.



Paul Eisen

Gilad denied the charge of Holocaust denial, but not only defended my right to think, speak and

write as I liked, but also the quality of my thinking and my writing.

Over the next weeks and months high-profile and well-regarded Jewish activists moved to either denounce me, distance themselves from me or work quietly behind the scenes to ensure my marginalization. These included Uri Davis, Jeff Halper, Jeff Blankfort, Michael Rosen, and Uri Avnery.

All this was initiated and guided by Jewish activists, largely Marxist and self-declared anti-Zionists. A petition damning me and my writing was begun by Joel Finkel and endorsed by Sue Blackwell who, after consulting 'Jewish colleagues', promoted the petition and denounced me. Overwhelmingly but not exclusively Jewish, the list included Jeff Halper, Uri Davis and Uri Avnery

While I had been prepared for attacks by Jewish activists and their supporters, nothing could have prepared me for the effects on my family. These people who I love and who love me, and who, despite many disagreements, had taken pride in my Palestinian solidarity activism, now before their eyes, saw their kind, gentle and loving son, brother, husband and father, turn into that most loathsome of life forms—a "Holocaust Denier." Their anger I could bear; harder to bear were their tears.

The Holocaust Wars

"The Holocaust Wars" was written in three sections. The first, called "Scum" (it was Joel Finkel's calling Ernst and Ingrid (Zündel) 'scum' which prompted me to write "The Holocaust Wars"), describes the struggle of Ernst Zündel, currently in jail in Germany for Holocaust denial. This section attempts to contextualize and re-humanize Ernst Zündel and Holocaust revisionism. It also attempts to contextualize and re-humanize the person of Adolf Hitler, the National Socialist regime, and, indeed, the German people. It was this section, provocatively placed at the very front of the essay, which most outraged Jewish activists and their supporters.

The second section, "The War for the Truth," examined the Revisionist community, its scholarship and its struggle. Although I stopped short of coming out in definite agreement with them, I did (and do) acknowledge that I found their case compelling. This section also contained what was, for me, one of the most interesting aspects of these enquiries—under the head-

ing "How Could This Be So?"—a discussion of how, if the Holocaust narrative were to be proven false, it may have come about and how it came to be so widely accepted.

The last section was called "The War for the Spirit" and was concerned with the ideological, spiritual and religious meaning of the Holocaust narrative and the use to which it has been put to enforce Jewish power. For me, this was the most important section of the essay but I doubt whether many critics got that far. I suspect most skimmed the first couple of pages, categorized both it and me and then acted accordingly.

(Norman Finkelstein replied a full ten minutes after I sent him a draft with the instruction not to bother him with such nonsense.)

Holocaust Denier

The process of marginalization is a curious one. Slowly and cumulatively it takes place and in no time at all acquires a momentum all of its own. My own needed no help from me. Within weeks I had ceased to be an individual and had become the Brand—"Eisen the Holocaust denier". As sure as "Beanz Meanz Heinz" I was a Holocaust denier and, once branded, no more need be said. It sufficed that, whenever my name was mentioned, some anti-Zionist Jewish activist would jump up and remind the company of what I was; the rest would take care of itself.

Did I protest? Not one bit. Did I fight back? Not at all. I told myself that to protest my innocence was to grant legitimacy to the accusation but also I rather relished my Christ-like posture—hanging there for the whole world to see. But the real

reason for my failure to fight back was, quite simply, that I was terrified out of my wits. Nothing in my life up till then had prepared me for the hatred I experienced.

Racist! Nazi! Holocaust denier!

And as for my 'Holocaust denial', I wasn't at Auschwitz, so I don't know exactly what did or did not take place there. Nor am I any scholar, but I've had a fair look at the evidence and as far as I can see, the revisionists have got it pretty much right. But I'm not a hundred percent sure and I say so, so technically I suppose I'm not a denier. Whether I say this from conviction, cowardice or simply an inability to sever that final link to whatever, I can't say. But I have no doubt that Robert Faurisson, the greatest of all living revisionists, would rage at me for such equivocation.

No, Holocaust revisionism or 'denial' if you like is confined to three main contentions in the typical Holocaust narrative, namely:

- That there ever was an official plan on the part of Hitler or the National Socialist regime to systematically and physically exterminate every Jew in Europe.
- That there existed homicidal gas-chambers.
- That the number of Jewish victims was around six million.

Having examined all these contentions and found them questionable to say the least, it seems to me that a Holocaust revisionist (denier, if you like) is an entirely honorable thing to be. So why should I rush to deny that I am one?

In his article David Aaronovitch quoted me as writing about the gas-chambers: "No one is able to show us, at Auschwitz or anywhere else even one of these chemical slaughterhouses. No one is capable of describing to us their exact appearance or workings. Neither a trace nor a hint of their existence is to be found"

Aaronovitch got this wrong. I did not write those words. They were written by Robert Faurisson whom I was quoting. I was urged to protest this inaccuracy which I did successfully with the Press Complaints Commission. (It is the amended version that appears in the article accessed by the link above.) But now I'm not so sure about this. Professor Faurisson's words were honorable and courageous and probably accurate, so even though I didn't write those words, why should I now rush to disown them?

The same is true with Ernst Zündel. Why should I not support Ernst Zündel? Ernst Zündel has never committed an act of violence, nor has he ever called on anyone else to commit an act of violence. Ernst Zündel has never discriminated against anyone, nor has he called on anyone else to discriminate against anyone. Ernst Zündel has never stifled anyone's freedom of expression, nor has he ever called on anyone else to stifle anyone's freedom of expression. So why should I not support Ernst Zündel's right to think, speak and write as he pleases? And why do those who go on and on about these rights fall strangely silent when it comes to Ernst Zündel and the other revisionists? And why is it that so many of these folk, so busy, busy, busy defending free speech, at the same time work so hard to create a climate in which that free-

dom may be so easily denied? Joel Finkel believes in free speech and he calls Ernst and Ingrid 'scum'.

But I also support Ernst Zündel and Holocaust revisionists because both Ernst and the revisionists are essentially truthful (though one doesn't have to agree with everything they say). It is true that the Holocaust narrative is gravely flawed and could stand some serious examination. It is true that Adolf Hitler and National Socialism were, respectively both human and the creation of humans and both may well not have been any worse than many other brutal regimes and their leaderships, notably Bolshevism. And regarding Ernst's alleged 'racism' it is also true that ethnicity, to my mind simply a mix of biology and culture, matters a lot to people and it may be that the human individual is moved as much by his or her ethnicity, roots and faith and, yes, genetic makeup, as by his or her class and aspirations.

Anyway, I like Ernst.

And I like Ingrid Zündel too, a brave, principled woman with a delightful way about her. I also support Ernst Zündel and the revisionists because they, along with the Palestinian people, are amongst the bravest people on the planet. I may not agree with everything Ernst Zündel does or believes, but his flamboyant activism makes me both laugh out loud at his antics while standing in silent awe at his courage.

But above all I support Ernst Zündel and the revisionists because they, along with the Palestinian and other Arab peoples, are the ultimate victims of, and resisters to, an abusive Jewish power. (Why else are they dealt with so harshly?). Also, they're the most feared. As Robert

Faurisson said, above all, Zionists fear the weak—those with nothing left to lose. And they fear the weapons of the weak: the stones and martyrdom of the Palestinians and the words of the revisionists. They fear the Palestinian Intifada but they also fear that other Intifada—that of the revisionists.

And to those who with querulous, bewildered expressions ask if it really matters if there was or was not a decision to kill all the Jews, whether it was done by shooting, gas-chambers or any other method and whether it was one, one hundred, one thousand, one hundred thousand, one, two, three, four, five or six million Jews? After all, they say self-righteously, is not one death bad enough? And does it matter if it was pre-planned or whether it was by gas, massacre or typhus epidemic? These folks mean to deceive. Under cover of feigned sensitivity and mock horror they conceal their own deep Holocaust worship. So to them I say that it does matter.

Firstly, it matters because the truth matters. But more than that, it matters because it is those three key areas—that Hitler and the National Socialists determined to physically exterminate every Jew in Europe, that in the main this was done on an industrial scale by use of homicidal gas-chambers, and that in the end, six million Jews perished—it is in these contentions that the Holocaust cult resides. Without these iconic embellishments the very real story of the assault on the Jews of Europe ceases to be the Holocaust and becomes just one more terrible atrocity in a history of terrible atrocities. It is these which turn the Holocaust narrative into a religion and it is those which turn its denial into a heresy.

Why bother?

I read recently a letter written by Germar Rudolf from his cell in Stammheim Prison, Stuttgart. The letter examines why Rudolf became a Holocaust revisionist and why he was prepared to pay such a terrible price. The fact is that Germar Rudolf was never much interested in World War II or, for that matter, in the Holocaust. What interested him were the whys and wherefores of lies, delusions and propaganda. Why are they created, how are they propagated, maintained and enforced, and why do we believe in them? So for Rudolf, Holocaust propaganda is not an historical issue but an ideological issue. Nor does there seem to be any single motive for Rudolf's interest, rather a mixture of personal history and personality. From childhood, he tells us, he was blessed or cursed with an insane curiosity and with what he describes as "a greatly overdeveloped sense of justice." We also learn that he was brutalized by his father.

At eighteen he learned of the post-war expulsion of twelve million Germans from East Germany and Eastern Europe and it is from then that he dates his interest in history. He became "a very patriotic German—still within the mainstream yet at the right edge of it." But never did he touch upon the Holocaust topic. "The usual claims about it seemed indubitable, undeniable to me, truth chiseled in stone, self-evident."

But in 1989 he came across the writings of Paul Rassinier, the father of Holocaust revisionism, and everything changed. On his liberation, Rassinier, a former French communist, partisan fighter, and

eventual inmate of Buchenwald and Dora concentration camps, began to hear stories of mechanized exterminations in Buchenwald—a claim he knew to be untrue because he had been there—so he wondered what anyone might wonder: If they can lie about that, what else can they lie about? Now, there was no stopping him.

And for the young German patriot Rudolf: "He opened my eyes and allowed doubts. Not more, just doubts."

Like all post-war Germans Rudolf had been raised not to doubt, which in itself maddened him as did the increasing persecution in Germany of anyone who raised the issue.

"...at once I knew—and a little research confirmed it—that any doubts and a dissenter is relentlessly ostracized, persecuted, and even prosecuted with no chance of defense. So I said to myself: This is outrageous, unacceptable, against all norms and ideals of this society, and the fact that there is no other topic where dissent is more severely suppressed is evidence enough for me that it is also the most important topic. He who is sure of being truthful is relaxed; only liars call for earthly judges."

"Give me a meaning of life!" young Germar had demanded, and now he had found it. When so many powerful people worked so hard to stop one peaceful dissident, it must be because he has something that can, and will, rock the world. It was that simple.

"I was sure I was right, and unless I was convinced by rational, scientific arguments that I was wrong, I was not going to give in. They made the mistake to provoke the blood out of me by persecuting

me. That's it. No negotiations any more. It's me or them now.

"The only way to take this away from me is by killing me. Period. Anybody who punishes me for merely exercising my human right of being a human, a creature able to doubt and explore, will meet my utmost unbreakable resistance. I won't allow anybody to reduce me to a submissive slave. Nobody."

Germar Rudolf, along with Ernst Zündel, Robert Faurisson, David Irving, Jurgen Graf, Udo Walendy, Carlo Mattogno, Erhard Kempner, Wolfgang Froehlich, Michel Adam, Pedro Varela, Gary Lauck, Gunter Deckert and many, many others have paid, and are paying, a terrible price and none more terrible than the price obviously paid by Rudolf as indicated in the dedication of his "Lectures on the Holocaust." "For Tamara, Kay and Natalie. Hoping that one day they will understand."

Deny the Holocaust!

That Jews suffered greatly from 1933 to 1945 is not in question, but the notion of a premeditated, planned and industrial extermination of Europe's Jews with its iconic gas-chambers and magical six million are all used to make the Holocaust not only special but also sacred. We are faced with a new, secular religion, a false God with astonishing power to command worship. And, like the Crucifixion with its Cross, Resurrection, etc., the Holocaust has key and sacred elements—the exterminationist imperative, the gas chambers, and the sacred six million. It is these that comprise the holy Holocaust which Jews, Zionists and others

worship and which Ernst and the revisionists refuse to worship.

Nor is this a small matter. If it was, why the fuss, why the witch-hunt, why the imprisonment of David Irving, Germar Rudolf and Ernst Zündel? And it's not just them. What may be a massive lie is being used to oppress pretty much all of humankind. The German and Austrian peoples who, we are told, conceived and perpetrated the slaughter; the Russian, Polish,

Ukrainian, Lithuanian, Latvian, Estonian, Rumanian, Hungarian peoples etc., etc. who supposedly hosted, assisted in and cheered on the slaughter; the Americans, the British, the French, the Dutch, the Belgians, the Italians (but not the Danes and the Bulgarians) etc. who apparently didn't do enough to stop the slaughter; the Swiss who stayed out of the slaughter, and the entire Christian world who, it seems, created the faith-traditions and ide-

ologies in which the slaughter could take place—and now the Palestinian, Arab and Muslim peoples who seemingly want to perpetrate a new slaughter—in fact, the Holocaust oppresses the entire non-Jewish world and indeed much of the Jewish world as well. Stand and have done with it. Deny the Holocaust.

Death Camp Survivors' Personal Plea to Facebook to Change Holocaust-Denial Policy

July 8th, 2011
Los Angeles, California

Dear Facebook,

We, the undersigned, are Holocaust Survivors who saw our parents, children and loved ones brutally murdered by the Nazis during the Holocaust. We are writing to you to protest Facebook's policy that categorizes Holocaust denial as "free speech," rather than the shameless, cynical and hateful propaganda that it is.

Listen to the voices of Holocaust Survivors. We volunteer and speak at the Simon Wiesenthal Center (SWC) and the Museum of Tolerance (MOT), where we have shared our personal testimonies with millions of visitors and youth. As individuals who are both victims of and witnesses to the truth of the horrors and hate of that time period, we are deeply hurt and offended by your policy that protects Holocaust denial as speech. Above all else, Holocaust denial, in any form, is a desecration of our suffering and martyrdom of

our murdered parents, brothers and sisters.

The SWC has assured us that Facebook is a company with integrity, a company that is willing to live up to its moral and social



Rabbi Abraham Cooper
The Simon Wiesenthal Center

responsibilities, as you have done in the past by removing hateful postings. Therefore, we have chosen to write to you, under the good auspices of the SWC & MOT, and appeal to you, both individually and

collectively, to reevaluate your existing policy.

Do not permit Holocaust denial any platform on Facebook to preach its inherent message of lies and hate. By allowing this hate propaganda on Facebook, you are exposing the public and, in particular, youth to the anti-Semitism which fueled the Holocaust. Please correct this terrible error in judgment before our generation passes away.

Sincerely,

The letter is signed by 21 self-identified "survivors."

On July 28, 2011 Facebook, citing the concept of free speech, rejected the SWC-sponsored request by Holocaust survivors to censor Facebook by saying:

"We think it's important to maintain consistency in our policies, which don't generally prohibit people from making statements about historical events, no matter how ignorant the statement or how awful the event."

The Jewish Telegraphic Agency (JTA) notes that the letter “goes on to point out that not only are the Holocaust-denial sites offensive and hateful, but also could negatively influence scores of people due to Facebook’s popularity and accessibility.”

Scores? CODOH alone, together with the CODOH Forum, gets more than a million hits monthly. They wish it were “scores”!

“Rabbi Abraham Cooper, the center’s associate dean, criticized Facebook’s policy on Holocaust denial.

“A review of denial sites currently active on Facebook confirms that it is not mere speech but that it

constitutes at its core a platform for bigotry and hatred of Jews, dead and alive,” said Cooper, who briefs online companies such as Facebook, Google and Yahoo on digital hate and terrorism.

“He added, ‘We will continue to urge Facebook officials to reflect on the pain and suffering their policy is causing victims of the Shoah. For these aging heroes, every posting by deniers labels them, not victims of history’s greatest crime, but liars and thieves.’”

The Simon Wiesenthal Center is named after—exploits the name of—a demonstrable fraud and liar

(see <http://tinyurl.com/n32f86>). Keeping to that tradition, the rabbis at the newly opened Simon Wiesenthal Center originally displayed—exploited—a lampshade made from human skin. Jewish? Of course it was Jewish. Manufactured by Germans? Of course it was manufactured by Germans.

But whatever happened to it?

With regard to Facebook, we have a page there with 2,500 subscribers and growing. As mentioned here before, a good many of those “friends” represent friends of Palestine.

Campus Bogeyman: A Manual for Action

Continued from page 2

us budgets, and grants of tenure throughout academia. “Profound impact” indeed.

This is all about an old guy in Mexico who seeks to place his ideologically (remember when ideology was a common fixture on college campuses?) based paid ads among those for American Apparel, Dell Computers, and health insurance for students. And it is a tribute. Half or more of the Manual (do read it all—it’s mostly about us) concerns this one guy who places little ads among the many much-bigger ones [advertising](#) clothing, insurance, and computers that now clutter the shoppers that pass for college newspapers in the present day. Ideology—ideas for that matter—not needed nor wanted.

Smith and his Committee on Open Debate of the Holocaust (CODOH), and Smith/CODOH alone, has been conducting his

campaign to penetrate the minds of college students (and secretly some few of their professors) since, the Manual says, at least 1991, and the Manual, despite its hostile intent and editorializing, constitutes one of the most detailed and informative dossiers on Smith and CODOH outside Wikipedia (whose own editorializing reflects a full agreement with Hillel’s and ADL’s hostility).

The Manual’s solicitude for peacefulness and tranquility (never mind the ROTC, fraternity parties, and demonstrations “for peace” that erupt whenever conscription is in effect) attains laughable levels at points like Page 18 where, under the heading, “Strategizing a Response When the Ad Is Published,” this list is presented:

“In the aftermath of publication, Hillel objectives should be to:

- reassure Jewish students that you are there to help;

- secure a high-profile retraction and apology from the school newspaper;
- secure a clear and strong statement from the college/university president;
- turn the incident into an opportunity for growth and education.”

The hypocrisy of these instructions in defense of peace and quiet on campus is profound, indeed. Hillel is “there to help” Jewish students do what? Object? Protest? Counterattack? Secure an abject *mea culpa* from a newspaper that sells advertising in violation of Hillel’s imprimatur? Secure a statement from a college/university president from whom most campus newspapers claim to be independent, and whose job in any case is not supposed to include the monitoring and control of historical discussions arising on the campus?

Turn the incident into an opportunity to “grow and educate” what? The power and righteousness of the Middle East’s only nuclear power, sustained and abetted by the gulled and fleeced taxpayers of America?

There is one point on which the Manual undertakes to “educate” newspaper editors and advertising managers with which Smith and CODOH surely agree: they have the right to reject any material, be it advertising or editorial, they choose to reject. Not only are they free to reject paid advertising from CODOH, they are free to reject advice, “education,” and threats from Hillel and its big brother in town, the Anti-Defamation League.

The Manual’s instructions on this point make reference to the First Amendment of the US Constitution, which brings us back to the national entity to whose advancement Hillel has explicitly dedicated itself: Israel. There, not only is it a crime to discuss Holocaust history outside narrow, officially approved boundaries, but the Middle East’s “only democracy” has further [enacted sanctions](#) against anyone advocating the boycotting of products produced in Israel or the territories occupied by Israel after its 1967 war of conquest against its neighbors. No Bradley Smiths in Israel, that’s for sure. What Hillel/ADL would busy themselves with in the Promised Land does not offer an appealing subject of contemplation.

For anyone entertaining the slightest doubt that the Holocaust legend is the sustaining mythology of Israel and its imperial expansion over Palestine, an overview of “Fighting Holocaust Denial on Campus” will dispel such a notion decisively. The Manual itself out-

lines the progression quite nicely: open debate on the Holocaust. Holocaust Denial. Anti-Semitism. De-legitimization of Israel. One, two, three (er, perhaps four). Three sins at one stroke, just for intellectual curiosity about a taboo subject. The reason for the taboo is to be found in Items Three and Four, which are

One of these exhibits, the one that withholds the names and dates, details a newspaper that refused to recant its crime (Page 21). The fate of the unnamed stalwart is not given, but one may assume with confidence that, if she is still alive, she is not practicing journalism in any non-Arab country.

not the intention of Smith/ CODOH’s program, but which evidently Hillel/ADL fear as its effects.

And it *is* a taboo subject. The Manual makes no bones about this: perhaps alone across the vast spectrum of ideas, *this one* subject will be opposed with all possible vigor if any otherwise-placid campus should be invaded by it. No matter that Smith/CODOH has never “denied” the Holocaust, whatever doing that might really be.

The Manual for Action would make chilling reading indeed for editors and advertising managers of campus newspapers, not to mention for college administrators and journalism students. The Manual prints at length and in detail, long, abject apologies somehow wrung from editors and administrators alike who committed the transgression of allowing one of CODOH’s sinful incitements to stain the pages of

their publication. In addition to the spectacle of these public self-flagellations prescribed among the goals listed above in the manual, transgressing editors and advertising managers have been forced to troop through gauntlets of atonement such as the US Holocaust Memorial and Museum (presumably in winter, to minimize the junket benefits of the purgatory).

One of these exhibits, the one that withholds the names and dates, details a newspaper that *refused* to recant its crime (Page 21). The fate of the unnamed stalwart is not given, but one may assume with confidence that, if she is still alive, she is *not* practicing journalism in any non-Arab country.

The Manual, in fact, prescribes (Page 16) pre-emptive calls (not to be confused with threats, of course) on newspaper editors and staffs to warn them of what will happen to them in the event they happen to fall prey to Smith’s insidious blandishments (the instruction itself is worded somewhat differently).

One might even imagine Smith/CODOH tempted to “help” Hillel/ADL spread their censorious words by supplying the entire manual (easy enough, in this age of the Internet) in advance to newspaper staffs, journalism professors and students, even political science and advertising departments as an object example of ... well, let’s just call it a Manual for Action.

You will find the real thing here: <http://tinyurl.com/ykopqw8>

Deborah Lipstadt vs. David Irving?

From Eric Hunt's **The Revisionist Workshop**

See: <http://tinyurl.com/3ee8nrs>

In 1986 Deborah Lipstadt published *Beyond Belief: The American Press and the Coming of the Holocaust, 1933-1945*. In which she states:

“Of the approximately 4 million people killed at Auschwitz a minimum of 2 million were Jews. All of them were citizens of various European countries, but they were killed as Jews.”

We're told that “few historians believed that figure” of 4 million killed at Auschwitz. Professor Lipstadt along with her source she cited for the 4 million figure in her book; Sir Martin Gilbert, are obviously amongst the few who did.

But, we all make mistakes, so we could forgive Professor Lipstadt for this error, if it were not perhaps for her own damning of David Irving for figures he has used in his 1963 book *The Destruction of Dresden*, whilst estimating the death toll for the bombing. Professor Lipstadt writes on her blog:

“Charles Gray, the presiding judge in my case, found Irving's treatment of the Dresden historical record ‘reprehensible’ and ‘absurd’ and concluded that Irving's work on this topic ‘fell far short of the standard to be expected of a conscientious historian.’”

Really now Professor Lipstadt. Pot, kettle?

What have we here?

It's the middle of summer, the campus press is closed down, the professors are off to the South Seas, Smith has had a computer failure of considerable depth and extension which undercut the work during much of July. Along with a sleeping disability which, for this elderly gentleman Mr. Smith, is a heavy burden to bear. Nevertheless, the work does go on. In July alone these are the figures we have bragging rights to.

There were 694,834 hits on the CODOH Home page in July.

The CODOH Forum, independently from the CODOH Home-page, received 409,733 hits.

There were another 74,430 hits on the home pages of Inconvenient History and the Inconvenient History Blog.

Again, this was in July alone. Well above a million hits. What does that suggest for the year—13, 14, 15 million hits?

And then there is Facebook where we have 2,800 subscribers (“friends”), a good percentage of whom are “Friends of Palestine.” That may suggest one reason that the Simon Wiesenthal Center and its rabbis are trying once again to convince the young Mr. Mark Zuckerberg, primary creator and present CEO of Facebook, to censor holocaust revisionism.

Not bad for an enterprise (he says) run out of one room in a house in Baja with one regular part-time employee and a number of over-the-top dedicated volunteers. As a point of fact, very little of this could be accomplished without those committed volunteers.

Now the time is come to face off with the manufacturers of the ADL/Hillel project it has chosen to call “Fighting Holocaust Denial in Campus Newspaper Advertisements: A Manual for Action.” I have not ignored this publication, but I have not exploited what has been described as the “gold mine” of possibilities that it presents.

And now the time is come to ask you (again, forgive me), to contribute to the work. June was a good month with regard to contributions, but July was a calamity. I need your help to continue to make this work—work.

Thank you.

Bradley

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Enforcing Taboo at a Troubled Campus

By Jett Rucker

Responding politely to two of our applications to place a small ad in her university's student newspaper, Natasha Monnereau, Advertising Manager at the *New University* student newspaper at University of California, Irvine, was perhaps more-forthcoming than she had to be (for which we thank her). In one of her missives, she kindly included a full copy of *New U's* advertising policy, which emphasizes the paper's right to reject any advertisement that doesn't suit them, but leaves unmentioned any right they might claim to *accept* advertising that might not suit other powers holding sway over their vast (27,000 students)—and tranquil—campus.

Powers, for example, like the Anti-Defamation League, Pacific Southwest chapter. This bastion of interethnic comity ballyhooed in September of last year that it had sent a letter to the editor-in-chief (not the advertising manager) of the UC Los Angeles *Daily Bruin* sug-

gesting they drop an advertisement they were then running inviting readers to link to Bradley Smith's book *Confessions of a Holocaust Revisionist*. They did, and right smartly at that. Maybe Natasha Got the Memo, as one of her responses (received September 24) to CODOH's importunings reads, "We are unable to accept requests having any association with Bradley Smith." Bradley Smith! Now, where have we heard *that* name before? Perhaps a further memo was circulated to all University of California student newspapers imposing a ban on that name, hatred for and fear of which might soon attain the levels hitherto reserved for such as Adolf ... there's no need to go on.

Fortunately, California (just one state, but a big one, with a budget deficit said to be visible from outer space) has no fewer than three university systems, and one of the others, California State University, has one of its 23 campuses at a place called Northridge. At CSU North-

ridge, the advertising manager has exhibited the temerity—or is it mere negligence—to accept an ad from this same notorious Bradley Smith that consists of a link (in a list of links) reading, "Read the evidence. Judge for yourself." It leads to ... yes, you guessed it. The editor-in-chief of the *Daily Sundial*, I predict, is about to receive a Letter, containing an offer he or she will find themselves quite unable to refuse. And this Letter, I shouldn't be surprised, may go out to the other 22 campuses of CSU, where alert advertising managers such as our Natasha Monnereau will take heed and, we hope, be as forthcoming as she has been in rejecting future efforts at infiltrating the impressionable young minds now to be found in such great abundance in the institutions of higher learning of the Golden State.

Well, there's still one system left (the community colleges) to go in California, and there are still 49

Continued on page 11

NEWSDESK

Gerd Honsik Released From Prison

Gerd Honsik has been released from prison and allowed to travel to Spain, where he has lived with his family for years. The High Court of Vienna (OGH) argued that the 69-year-old integrated well into society there. It cited his age as another



Gerd Honsik

reason for the early release on probation. Gerd Honsik was serving concurrent four-year and two-year terms for challenging Holocaust dogma. He still had over a year left to serve.

Honsik was convicted of breaking Austria's law against spreading Nazi propaganda and ideology in his book *Freispruch für Hitler? (Acquittal for Hitler?)* and sentenced to one and a half years in prison in 1992. He fled to Spain, a country criticized as a safe haven for neo-Nazis and alleged World War Two (WWII) criminals by many anti-fascism groups. Honsik was arrested in Malaga and eventually extradited to his homeland in 2007.

Honsik has been in court over various disputed statements many times over the years. He doubted

the existence of gas chambers at Nazi death camps in WWII in his books *Der Juden Drittes Reich (The Jews' Third Reich)* and *Schelm und Scheusal (Prankster and Monster)*. Honsik claimed the Nazis' mass murder could be doubted and called for a "forensic examination" of the "alleged Holocaust."

Amazing [Nazi] Dogs

Amazing [Nazi] Dogs: A Cabinet of Canine Curiosities by Dr. Jan Bondeson is brought to our attention by *The Daily Telegraph* (<http://tinyurl.com/3v6zybg>).

Dr. Bondeson, a senior lecturer at Cardiff University, visited Berlin to scour obscure periodicals to build up a bizarre—but true—account of Nazi ideas.

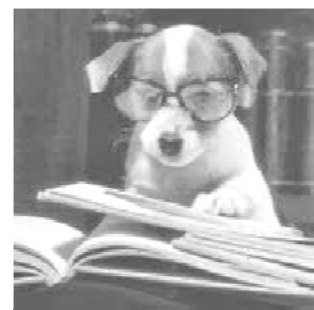
Hitler was said to have been keen to use dogs for the war effort and supported the dog school which was called the *Tier-Sprechschule ASRA*. The school, based in Leutenburg near Hannover and led by headmistress Margarethe Schmitt, was set up in the 1930s and continued throughout the war years.

There, Senior Lecturer Jan Bondeson informs us, dogs tapped out words with their paws. Some were able to imitate the human voice and one, when asked who Adolf Hitler was, is said to have replied 'Mein Fuhrer'.

The forerunner of them all was Rolf, an airedale terrier who "spoke" through tapping his paw against a board, each letter of the alphabet being represented by a certain number of taps. It was said of Rolf that he speculated about religion, learnt foreign languages, wrote poetry, and asked a visiting

noblewoman 'could you wag your tail?' The German dog even expressed a wish to join the army, because he disliked the French.

Another dog, a Dachsund named Kurwenal, was said to speak using a different number of barks for each letter, and reportedly told his biographer he would be voting for Hindenburg. Another dog, a German pointer named Don, went one step further, imitating a human voice to bark "Hungry! Give me cakes," in German.



Nazi Dog Scholar

The incredible story of Germany's educated dogs has now been revealed in full by Dr Bondeson. He said: "It is absolutely extraordinary stuff. Part of the Nazi philosophy was that there was a strong bond between humans and nature—they believed a good Nazi should be an animal friend. Indeed, when they started interning Jews, the newspapers were flooded with outraged letters from Germans wondering what had happened to the pets they left behind."

We are pleased to find that in America Dr. Bondeson's *Amazing [Nazi] Dogs* in America is published by Cornell University Press. What's the name of the student newspaper at Cornell? Oh, yes. *The Cornell Daily Sun* ("Independent since 1880").

Two Cutting-Edge Works of Holocaust Revisionism

Reviewed by Arthur R. Butz

Samuel Crowell, *The Gas Chamber of Sherlock Holmes, and Other Writings on the Holocaust, Revisionism, and Historical Understanding*. Nine-Banded Books, PO Box 1862, Charleston, WV 25327 (www.ninebandedbooks.com), 2011, 401 pp.

Carlo Mattogno, *Auschwitz: The Case for Sanity*, 2 vols. The Barnes Review, PO Box 15877, Washington, DC 20003 (www.BarnesReview.org, 1-877-773-9077 toll free), 2010, 756 pp. total.

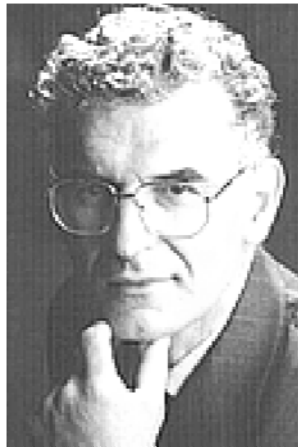
4 September 2011

These two very recent books evidence the maturity of the field of Holocaust revisionism.

Carlo Mattogno, his long-time colleague Jürgen Graf, and, more recently, Thomas Kues (familiar to readers of this newsletter) are among the most energetic and productive revisionists working today. They have accumulated a wealth of documentary material with long, presumably self-financed, trips to the various archives, especially in Eastern Europe.

Mattogno has published a number of books and articles on Auschwitz, the core of the "Holocaust" legend, and this two-volume work is the most recent. Past readers of IHR's *Journal of Historical Review* and Germar Rudolf's *The Revisionist* may recall that I have occasionally clashed with Mattogno. I do have a problem with Mattogno's writings and, partly because I have already read many of them, and partly for reasons I shall presently elucidate, I did not read these recent two volumes in their entirety.

A major reason I did not read all of Mattogno's books is simply that I have great trouble following his arguments and, even after taking all that time and trouble, I can feel I have been left in the lurch.



Carlo Mattogno

Our most recent clash was on the subject of a document showing the Auschwitz construction department attempting to get cyanide gas detectors from the oven manufacturer Topf for use in a crematorium then under construction. Pressac and others had held this document up as proving the existence of gas chambers in the crematoria.

Those wishing to revisit that exchange can see my original article [1], Mattogno's original article [2], and the Butz-Mattogno exchange. [3] It suffices to say that Mattogno's theory was that the document "was falsified by an ignorant forger", while I speculated that the wish for cyanide gas detectors arose from a waste incinerator that shared ducts with the crematorium ovens. We agreed that Zyklon was not involved, as there was a special department at Auschwitz for that, which had all the cyanide detectors needed for that application.

It was therefore with great interest that I read his new discussion of the alleged gas detectors, which is admirable for its copious documentation. It takes 22 pages but, mainly because Mattogno's trains of thought contrast so much with mine, I found the going rough. It seemed that Mattogno was coming around to my theory, with the change that a cyanide danger was seen in the cremations (I had never encountered an association of cyanide with cremation). I say it "seemed" because throughout the considerable labor of reading this section it was not clear where he was headed, but that's okay if the

matter is clarified in the end. Twice (pp 94, 107) he promised to "furnish an alternative explanation" to the interpretation of Pressac et al. He did not consider the possible involvement of the waste incinerator.

I was to be disappointed as he suddenly, and without warning, concluded his analysis with this single paragraph (p. 114):

"For all these reason [sic] the Topf letter of March 2, 1943, is at least suspicious. Although it seems formally authentic, its content is utterly untenable."

What does that mean? I don't know. If anything, Mattogno appears to want to come back to his original claim of falsification, but perhaps understands that the evidence gives no support to such a conclusion, so he has left the matter in confusion. He did not "furnish an alternative explanation".

Thus I warn that the fruits of the reader's considerable labor may be more in learning the relevant documents than in formulating reliable conclusions. In knowledge of the documents, Mattogno seems to have no peer. You will come away from the section I have discussed knowing more about the application of Zyklon at Auschwitz than you ever needed to know.

Much of Samuel Crowell's book is about Auschwitz, though his aim is to consider all the major features of the Holocaust legend; in that respect his work is comparable to my 1976 *The Hoax of the Twentieth Century*. His book is copiously documented. I read the whole volume, and am much happier with both Crowell's conclusions and his means of reaching them than I am with Mattogno's, on those matters common to both works. I believe Crowell's work is of basic and abid-

ing importance in untangling what I have called the "Hoax".

Crowell has an additional objective missing in Mattogno. He presents a genesis of the legend, even examining the early 20th century for cultural developments that could have given rise to fears of gas chambers. His main thrust appears to be (p. 151) "The gassing

While some conspiracy theories are of course ridiculous, the possibility of hypothesizing conspiracies is vital to arriving at truth.

claim as a mass delusion as a cultural construct created by, and reinforced by, delusional pressures of social and cultural change as well as by censorship." That is, the claim was created by society and history, or a natural evolution of society, rather than by intent of specific persons.

Here I shall, before coming to my main objection, criticize a major point in Crowell's presentation, namely, his disdain for the "hoax" and "conspiracy" interpretations of the legend, though he gives limited approval to the hoax thesis (p 155):

"It would probably be better to say that, if the claim is a hoax, then surely a hoax of limited participation, and we should emphasize the number of those deceived, rather than the small number of those deceiving."

Why? Everybody knows the number of those deceived, namely almost everybody, and the number of those deceiving is therefore necessarily small, and there remains only the questions who, how, and why, questions that this reviewer will further examine.

Earlier in the book Crowell advanced his theory with another concession (p. 42): "while we continue to maintain that most of the elements in the gassing story arose more or less spontaneously and were just as spontaneously believed, at Majdanek we are confronted with grim evidence of a deliberate Soviet hoax." As for the claim of gas chambers at Auschwitz, he remarks (p. 133): "there is a strong likelihood of a Polish and Soviet communist hoax in developing this particular evidence." The concession is most interesting in terms of who is missing as a perpetrator, whom I shall presently identify.

Later in the book he denigrates "conspiracy theory" much as our major media do (pp. 357ff):

". . . the human mind will seek to create causal nexuses for events that seem arbitrary and capricious, especially when they are destructive on a grand scale. To this extent the human mind is always potentially schizophrenic: perceiving a world full of confusing and unpredictable action, yet understood by a mind that refuses to accept a lack of pattern or structure. When Einstein wrote to Max Born and declared that God 'does not throw dice,' he was speaking not as a scientist but as Everyman."

I beg to differ: Einstein was speaking as a scientist to another scientist. His resistance as a scientist to much of modern physics, which his remark related to, is well known. Indeed finding "pattern or structure" in creating "causal nexuses for events that seem arbitrary and capricious", though perceiving only "a world full of confusing and unpredictable action", is called "science".

As for definitions, that which is "confidential cooperation" to you may be "conspiracy" to me. That is, the notion of conspiracy depends on point of view. We may say my definition of conspiracy is "confidential cooperation Butz doesn't like".

We can agree with Crowell, for the sake of discussion, that "conspiracy theory", as distinct from "conspiracy", is a claim, not supported by evidence sufficient for proof, of the existence of some conspiracy. The lack of proof, of course, is the basis for the ridicule that our media heap on the dissident conspiracy theorists. Where I part with Crowell is on the value of conspiracy theory. While some conspiracy theories are of course ridiculous, the possibility of hypothesizing conspiracies is vital to arriving at truth.

Here is an example. A police inspector, trying to solve a crime, conjectures that two or more characters may have collaborated in that crime. How does he investigate the conjecture? An important feature of his conjecture would be a hypothesis on specifically how the two or more suspects collaborated to commit the crime, because that hypothesis would guide him in seeking evidence that would, if it is found, confirm the conjecture. Without the hypothesis, the investigation would be unguided. That hypothesis, of course, is a "conspiracy theory". The police inspector has two luxuries: official investigative power and that he need not reveal his hypothesis until he has the proof.

Public debate on matters of general concern does not allow that; there is normally no way to test the theory other than by throwing it out into the public arena. Should those

who suspected a conspiracy involving President Nixon, before the Watergate tapes were released, have kept their mouths shut? I don't think so.

I argued in my *Hoax* book that the "Holocaust", in its canonical "gas chamber" form, has Auschwitz as its center and the document I called the "WRB Report" (since it was first published by Henry Morgenthau's War Refugee Board) at its foundation. I made it clear in



FDR with Henry Morgenthau Jr.

Hoax, Ch. III, that the War Refugee Board was a Jewish operation designed to help Jews, despite the neutrality of its name.

A preliminary version of the WRB Report had been reported by the *New York Times* on 3 July 1944, and on 26 Nov. 1944 the *Times* reported publication of the Report by the WRB, more than two months before the Soviets captured Auschwitz.

The WRB Report is also sometimes referred to, today, as the "Auschwitz Protocol". In the book and elsewhere I noted the strong presence of truth in the document, e.g. the transport lists, which will approximate those later published by the Auschwitz Museum and which, as I said at the end of my Ch. III, "[are] not the sort of information escapees would carry

out". As for the rest of the WRB Report, it closely approximates the present orthodox presentation of the gas chamber yarn, according to which gas chambers employing Zyklon were integrated into the crematoria. The knowledgeable, and I stress "knowledgeable", authors therefore gave us a hoax.

What does Crowell say about the WRB Report? Very little, but it is important. He considers the document USSR-8 presented by the Soviet Union at the big Nuremberg trial (the IMT) to be the foundation of the legend (pp. 58ff), noting the WRB Report was not presented (p. 62). However Crowell also remarks that the Soviet report was influenced by the WRB Report, and also by a 2 Feb. 1945 report by the Soviet journalist Boris Polevoi (p. 48). He does not note that Polevoi was a Jew on his mother's side. The Soviet report, having been written a year after the WRB Report by the Soviets who had captured the camp and many of its documents, of course contained more detail, but the Soviets were well instructed beforehand on what they were supposed to find there.

Actually, one page of the WRB Report was put in evidence in the IMT trial [4]. Moreover, the Höss testimony, given originally, and under duress, to Jewish interrogators while in British captivity, had far more impact in the trial and in the press, and well into the postwar years, than either the Soviet report or the WRB Report. [5] Crowell notes (p. 77) that Höss' statements "speak with great authority to most historians".

The relative inattention to the WRB Report at the IMT could have been due to a number of things, e.g. an impossibility of producing the authors, or a decision to let the So-

viet Union star in this matter, or simply because Auschwitz was on territory conquered by the Soviet Union.

It may be asked, why must the happenings at the IMT settle this? A hoax need not be something presented in a trial, but I think Crowell is right to focus in this way on the IMT; it provided the basis for all future presentations of the legend. Indeed trials have always been crucial in advancing or supporting the legend, a situation that alone should arouse suspicion in reflective historians. A recent example is the Irving-Lipstadt trial (2000).

The WRB Report played a role in the Eichmann trial (1961). The names (Rudolf Vrba and Alfred Wetzler) later allegedly used by the two escapees were given there. [6] Vrba was a cousin of Vera Atkins, who was to inspire the Miss Moneypenny character in the James Bond stories, but who was a British intelligence agent during the war, indeed one of Höss' Jewish interrogators. [7] Small world! Or perhaps we should say "All in the Family". Vrba published his alleged memoirs in 1964 and testified at Ernst Zündel's trial in Canada in 1985. [8] It is the WRB Report that has had both a wartime and postwar life; the Soviet Union's report has been forgotten. Interest in the WRB Report faded in the first three postwar decades but has risen in recent years. It is the foundation for what I called the Hoax and it is clear that it was created, and has been sustained, by the Jewish entity, especially in its Zionist manifestation, despite the many absurdities and contradictions in the accounts of Rudolf Vrba.

I have to add that I don't know what individuals actually composed

the WRB Report. What is clear is that it came from Jewish circles.

That brings us to my "main objection": Crowell does not present the Jews as important actors in the genesis of the legend. Indeed they don't do much more than get killed. There being no hoaxer identified in this book, it can be difficult to see a hoax.



Rudolf Vrba

Reconsider, as Crowell would have us, the Nuremberg trials. They were a Jewish festival, conducted under the auspices of the USA in the US zone of occupation in Germany. At the IMT, the Soviets, British and French were just guests in a US-staged show. President Franklin "Clear It with Sidney" Roosevelt [9] was closely associated with the Jews. During the war he enlisted the support of the Jewish gangster Meyer Lansky via their mutual friend the Jew Walter Winchell, then the most influential columnist in the US. [10] Roosevelt's secret emissary to the dictator-gangster Fulgencio Batista in Cuba was Lansky. [11]

Roosevelt tasked his close Jewish associate Samuel Rosenman to lay the foundation of the "war crimes" trials, fighting off a British preference to just shoot the Nazi

leaders unceremoniously, in favor of the show that was eventually staged in Nuremberg. [12] What the Soviet Union did there, with its variation or embellishment of the basic materials of the WRB Report, was part of this Jewish festival. The star of the show was Rudolf Höss, acting out a script written for him by Jews. I said much about the Jewish involvement in the Nuremberg trials in my *Hoax* book, especially in Chs. I, III, V.

What is sorely missing in Crowell's book is the Jew as actor or, in terms Crowell quotes, as exercising "deliberate agency" (p. 358) in creating and sustaining the hoax. This absence seems to be deliberate. In discussing the various statements made by or attributed to Höss (pp. 75-83), Crowell references (note 298 on p. 76) Robert Faurisson's paper, cited above, on the interrogations of Höss while in British custody. I consider Faurisson's paper the basic study of the Höss testimony problem, but Crowell remarks with obvious disapproval that Faurisson preferred "to stress the Jewish identity" of the interrogators. I say "obvious disapproval" because only the unusual reader alert to such footnotes could infer from Crowell's section that Höss' tormentors were Jews. From that I must infer that Crowell considers it irrelevant or at least unimportant that the Höss testimony was obtained under duress applied by Jews. Moreover to Crowell it seems (p. 81) Höss' interrogators were "acting more or less in good faith"!

In summary both the Crowell book and the Mattogno volumes, and probably Mattogno's earlier works, are indispensable additions to the revisionist library, but both must be read with care and reserve, as indeed all historical works

should. I have had to criticize Crowell's treatment of the genesis of the legend, because I think it very seriously flawed. That does not diminish my admiration for his analysis of the documents purporting to prove the existence of "gas

chambers". It's the bad things the book reviewer has to give space to; the author gives space to the good things.

In concluding I want to express my great satisfaction with developments of the past 40 years, at the

outset of which I wandered alone in the desert. We are not yet in the land of milk and honey, but we are in a land of plenty and these books prove it.

Notes

[1] My original *Journal of Historical Review* article "Gas Detectors in Auschwitz Crematory II," vol. 16, no. 5 (September/October 1997), pp. 24ff., does not seem to be posted on the web, but a version is posted at <http://tinyurl.com/3nkfxrj> and at <http://tinyurl.com/3jg7a4g>

[2] Mattogno's theory of falsification: <http://tinyurl.com/3chu49w>

[3] Mattogno's critique: <http://tinyurl.com/446mwng>
<http://tinyurl.com/3lj3bnr>

My "Reply to Carlo Mattogno and the Editor on the Gas Detectors," *The Revisionist*, vol. 2, no. 4 (December 2004), pp. 437ff., and <http://www.vho.org/tr/2004/4/Butz437-439.html>

[4] Document 022-L, pictured in my *Hoax* book.

[5] Mattogno (pp. 436ff.) notes that Höss was tortured by, among others,

Bernard Clarke. Faurisson identified Clarke as a Jew and discussed the process of torture:

<http://tinyurl.com/cvhq6p>

[6] The two Jews who escaped on 7 April 1944 were named Walter Rosenberg and Alfred Wetzler. I have a copy of the Gestapo telegram of 9 April, reporting the escape.

[7] *New York Times* obituary, 27 June 2000. For the Atkins-Vrba connection, Google Vera Atkins or consult *Spymistress: The Life of Vera Atkins*, by William Stevenson, 2011, p. 3. The surname of Atkins' father was "Rosenberg", a fact that associates Vrba with that name.

[8] I commented much on Vrba in Chs. 3 and 5 of *Hoax* and in "Some Thoughts on Pressac's Opus":

<http://tinyurl.com/3ohyffx>

and in a long footnote in "On the 1944 Deportations of Hungarian Jews":

<http://tinyurl.com/3tnrgst>

For an account of Vrba's appearance in Ernst Zündel's first trial in Canada, see Michael Hoffman's *The Great Holocaust Trial*:

<http://tinyurl.com/3n587fu>

[9] Labor leader Sidney Hillman; Roosevelt's remark was not in connection with war crimes trials.

[10] Eric Dezenhall in *The Daily Beast*, 18 July 2011.

<http://tinyurl.com/3ndclmd>

[11] Marvin Miller, *The Breaking of a President 1974: The Nixon Connection*, Therapy Productions, 1975. Excerpted at:

<http://www.mail-hive.com/ctrl@list-serv.aol.com/msg11633.html>

Also Catherine Wismer, *Sweethearts*, James Lorimer, Toronto, 1980.

[12] Samuel I. Rosenman, *Working with Roosevelt*, Harper, NY, 1952, pp. 518f, 542-545.

Claude Lanzmann argues in *Le Monde* that the French Education Ministry is planning to delete the word "Shoah" from school text books in an effort to give it the same historical status as the Allied bombing of German cities.

Richard Prasquier, President of CRIF, the umbrella body of French Jewry, said that according to some officials, Jews are using the uni-

queness of the *Shoah* to achieve Zionist aims, hence the term had to be banned from schools.

He added: "Others claim that 'Shoah' should be banned because it is a Jewish religious concept. This is nonsense. 'Shoah' means disaster, while 'Holocaust' has a very clear religious connotation; it means a propitiatory sacrifice offered to God."

Prasquier addresses the purpose of this effort led by French teachers.

"They are not deniers of the *Shoah*, they want to reduce it to the rank of other 20th-century massacres to establish equivalence between the Shoah and the plight of the Palestinians."

What Made You Question the Holocaust?

From The CODOH Revisionist Forum

By Hannover

In my article "Informative debate from The CODOH Revisionist Forum coming to *Smith's Report*" (Issue 183, July, 2011), I wrote that I would present actual posts from the Forum which would allow *SR* readers to see what revisionists and those who oppose 'holocaust' revisionism are talking about there.

Those who believe in the standard story line, who do not "question" the Holocaust, are not represented in this particular presentation for obvious reasons. Their views will be treated in future columns. The full thread from which I pulled these unstudied comments below can be found at The Forum here: <http://tinyurl.com/3wwtsjs>

With this first installment I believe many *SR* readers will find a "me too" moment. Remember: all Revisionists were once Believers. Reading the testimonies of these individuals reveals an important fact: we are not alone, far from it.

Here we go then.

From 'Jazz': I decided to Google "Nazi death camps" and clicked on the first link "Deathcamps.info". I can't believe I believed these stupid lies, there's absolutely no evidence at all that supports what this website claims.

I began questioning aspects of the holocaust horror story when I started reading more about the Waffen SS. I thought it was odd

that men couldn't join with a criminal record. I thought to myself, why would the Nazis care? They were murdering / experimenting on Jews, gypsies, blacks and homosexuals anyway.

I thought it was pretty slack that no one had mentioned some of the atrocities committed against the Germans. It really is pathetic how the Germans are portrayed as ugly sadistic cowards, especially in movies like *Saving Private Ryan*.

There's also an Auschwitz photo album that belonged to an SS guard (which is full of normal, dare I say, sweet photography of him and his friends). And how the female voice-over explains how "amazing" the photo album is because it shows that these evil sadists were in fact human, and not soulless monsters.

I was on YouTube searching for holocaust junk when I saw David Cole in Auschwitz. I can't tell you guys how hard it was for me to take that first "step" into revisionism, my heart was literally pounding I was that scared. I guess because I didn't want to dishonor the memory of the Jewish victims, I thought it'd make me a bad person. After I read the evidence I was still trying to find another explanation and harassed users on this forum and bombarded people who supported holocaust revisionism with questions. I'm very happy to say that there's absolutely no doubt in my

mind, the holocaust never happened.

'Zulu' says: "The first start for me was the Garaudy-Abbé Pierre affair in France concerning the book, "The Founding Myths of Israeli Politics". I wanted to know how a work could be so "dangerous".

The question of "gas chambers" from a technical point of view called my attention. I wanted to know more and I fell upon Pressac's book, *Auschwitz: Technique and Operation of the Gas Chambers* also available on internet. The first doubt appeared when I saw the plans of Krema II & sections of the "gas chambers" (Leichenkeller). As an engineer, such a place was in no way compatible with the idea of a "death factory".

The Internet and the availability of revisionist material formed my knowledge as a revisionist.

'Bonesy' said: Skepticism of some of these authentic 'survivor' testimonies. Hate speech crime in Europe. The global politics about the holocaust (i.e. used as justification of Israel's crimes against Palestine).

'Steve F' stated: "Thought Crimes", "Witch Trials", "Truth is no defense", and destruction of "Heretics" did it for me, followed by "Did Six Million Really Die?",

"Dissecting the Holocaust", and "Made in Russia: The Holocaust". Also, the fact that the "Holocaust" promoters absolutely refuse open, public debate (not internet "debate") in America, where we still have the hollowed-out husk of "free speech", is one of the biggest "red flags" I can imagine. It screams "HOAX!" loud and clear!

From 'mincuo': To me it wasn't a problem. I knew that the history was always a fraud written by the victors. I saw a rigid censorship of recent history, particularly about fascism and Nazism regularly treated in a simplified Angel / Demon scheme. The more you need this scheme, the more it is false. So I wasn't surprised by reading in the first revisionist articles that many things about the Shoah were false. Indeed among all the other stories the Angel / Demon scheme is at a paroxysmal level in the Shoah.

Castlewarden says: In 2008 in a libertarian forum it was mentioned that Germar Rudolf is not a Nazi, but a Catholic conservative which was a surprise for me. This caused me to lose my compunction in visiting www.vho.org (I heard of the website before, but never visited the site). What surprised me most was the overall civil tone - compared to the hysterical ad hominem one usually finds on believer's web sites. Especially the point covered in "What does Holocaust Revisionism claim?" at <http://vho.org/Intro/GB/index.html#5> made me interested in finding out more. So I read the entire book, "Belzec" by Mattogno and then compared that with what proponents of the traditional, official holocaust story claim. But before I read Mattogno, I read Rassinier because I found him credible

- as he was a French socialist who was imprisoned in Buchenwald.

Then I posted in forums about that topic to counter the claims of believers. They could not refute the evidence. I read the excellent book, "The Gas Chamber of Sherlock Holmes", which shows how these legends developed. It is so good to rid the world of this destructive myth. It does no good, it only makes people paranoid and ill.

'Arsènelupin' told us: "I read "Mémoire en défense" by R. Faurisson, circa 1980. In spite of the fact that this book concerns a very limited part of the "genocide" problem, it showed me that "sources for the study of the gas chambers are at once rare and unreliable", as A. Mayer said.

From 'Kingfisher': "It was a very slow process over 10 years. The first trigger was Finkelstein's *The Holocaust Industry*. He didn't question the reality of the Holocaust though. Then the refusal of the mainstream to debate with Revisionists for clearly invalid reasons. What were they scared of?

The VHO pamphlet, that set out clearly that Revisionists did not question the deportations or the awful conditions in the camps at the end of the War. I learned for the first time that Zyklon B was a commercial product with a legitimate use. I then read *Did Six Million Really Die?* By now I was a Holocaust agnostic.

I dipped into Irving's *Nuremberg: The Last Battle*. Read enough to be suspicious. Read Mark Turlay's *Nuremberg to Nineveh* and Carlos Porter's *Not Guilty at Nuremberg*. By now I accepted that Nuremberg was a kangaroo court. I was impressed by Rudolf's *Lec-*

tures and Graf's *Giant with Feet of Clay*. Watched videos: David Cole's *Auschwitz* and Denierbud's *One Third of the Holocaust*.

I was finally convinced by Denierbud's *Buchenwald* video, which explained how the propaganda turned into a universally believed myth.

From Bankdraft: The vehemence with which the holocaust is protected - it is "hands off" to everyone - is very telling. There was a holocaust museum (largely U.S. Government supported) on the National Mall (Washington, DC) before there was even a WWII museum. In my little southern U.S. city (pop. 750,000) we have a holocaust museum. All this for something that did not happen on American soil (if it happened at all) and did not involve any Americans.

Contrast that with the 12 foot high marker (located at the corner of Massachusetts and New Jersey avenues in Washington, DC) for the estimated 100 million (some say the number is much higher) people who died at the hands of communism in the 20th century. The holocaust is better represented in the U.S. than the War of Northern Aggression (also known as the American Civil War) in which the United States lost 10% of her male population from the north and an incredible 30% of her men from the south.

Another poster pointed out that Denierbud's videos were removed from YouTube which is just another indicator of what can only be called the censorship involved in protecting the holocaust.

The lady doth protest too much, methinks.

Atigun told us: I began to research the holocaust in order to refute the obviously absurd claim that the holocaust was a fraud. It didn't take long before I began to realize that I had been a well propagandized gullible fool, duped into believing an utterly ridiculous fraud. Rather humiliating to discover that I had been manipulated like a small child being told about the tooth fairy. People are reluctant to make such an admission which, I believe, is a large part of belief in the hoax.

From 'Wings': 1) I had figured out a few things where I was confident the public had been deceived. This list has grown over time. Thus, I was not closed minded to the possibilities of deception, or lies, becoming widely accepted for having been widely told.

2) I kept finding it hard to imagine that the Germans, so adept and excellent at everything, so overall self respecting and accomplished, would have been so clumsy and debased and disgusting, and insulting to themselves, as to have done the things they were accused of in WWII.

3) Regarding occasional images of the 'Death Camps', I had a peripheral nagging uneasiness about how many of the most central images could have been taken, and had no provenance intrinsic to them to determine location or even the era, and that many of these images appeared to be heavily, and badly re-touched. Many images supposedly showing 'Death Camp' inmates appeared to show well fed, healthy people, wearing earnest, well made and warm clothing, as if pausing from outdoor work. Images of people obviously in some sort of

detention, leading the naive reader to suppose they 'all' must be Jews.

I was seeing through a patchwork of ill fitting parts and pieces, seeing the construction of the sham.

'Stefanob' stated: "I started doubting when I learnt Ernst Zundel was in jail. Having a law degree, I was shocked to discover that the freedom of speech principle, such a fundamental cornerstone of western democracies, was betrayed like that. I never stop being amazed at how this huge hoax can be sold effectively to so many people after 70 years.

From 'fountainhead': I checked out some videos, expecting to see some crazy skinhead stuff. What I found shocked me. The comments on the videos were also enlightening. Much to my surprise, revisionist historians presented arguments supported by documentary and forensic evidence. All I saw from the other side was name-calling and emotional responses.

I always pointed to documented evidence, or lack thereof, to debunk what I believed were crazy revisionist conspiracy theories. But, after seemingly abandoning my skeptical principles on the holocaust issue, I realized that the holocaust IS the conspiracy theory here, not the questioning of it. It is belief in the holocaust that requires more assumptions than not believing in it.

It pisses me off to no end that we go to all these lengths to protect free speech, except on this one issue. So I'm glad a forum like this exists where we can debate and learn from each other.

'IncisiveOn' tells us: Of course, I started off as a totally propagandized person. I travelled to Germany a few times. The brainwashing in the schools was really evident. It proved to me that the brainwashing is there to hide something. I thought it was very strange that the Germans, masters of record-keeping, had records for everything else but did not have records for the 6.5 million people killed; the "final solution"; the "genocide". How could they (a) kill all those people and get rid of the bodies, and (b) some large number of people (not just SS) not know that that was going on.

Nuremberg made a mockery of justice. Just a victor's kangaroo court. But to have the German young people holding it up, like it was something "true" or "legal". Then I visited some of the German cities and saw photos of the Allied bombing. Oh my god! We were never told about that. These were civilians, with no military targets anywhere close. Viet Nam, Berlin and Dresden pretty much destroyed any faith I had in the Yanks.

Then I read an article that the Jews had "officially" stopped peddling the human soap and human skin lampshade stories. That caused two problems for me. First, no one bothered to actually correct the soap and lampshade stories that were already recorded, there were still thousands of articles repeating them. Now if they were honest, they would have gone about correcting all those photos and captions.

Second, if the soap & lampshade job was false (after 60 years of it being "true"), then I wanted to know what else that was "true" that could be false.

So I started digging. David Cole's videos did it for me. How could I have been so gullible? How could the whole world have been so gullible? Hang on, this hollow cost story didn't just come together after the war, it had to have been planned and executed. The issues of intent and "who benefits from the crime" were clearly evidenced; an unbelievable amount of money was moving from the "perpetrators" to the "victims". The Americans were peddling it from Nuremberg onward. There was active propaganda at work, and it clearly had been working.

Then finding out that Ernst Zündel was actually rendered back to Germany, after winning the court case in Canada. They have more to hide than I thought. I view America as being simply the mercenaries of the Zionists, not a sovereign country at all.

From 'Pappy Yokum': I read Butz's book, THE HOAX OF THE TWENTIETH CENTURY, and decided I didn't know enough about the topic to understand it. About a year or two later the CIA released air photos of Auschwitz and Birkenau that had been taken during the war. The fact that nobody had used

the pictures as evidence in any of the war crimes trials indicated there was no evidence of extermination in them. I ordered copies of a couple of the images from the National Archives and got a copy of the CIA retrospective photo analysis.

An Auschwitz prisoner who testified said lice were a bigger threat than gas chambers. Her only knowledge of the gas chambers is someone told her about them. It took years, but I finally got it. The Holocaust testimony and memoirs and documentaries therefore contain the seeds of the Holocaust's destruction. The Holocaust is like the AT&T telephone plan on the T-Mobile commercial: "It makes sense if you don't think about it."

Bahuta said: It was about ten years ago when I was in the Czech Rep. I was in the camp "Terazin" and was expecting some really heavy & depressing stuff. It seemed that the life that went on in that camp when it was operating was pretty decent - a sort of community life with sports, schools, day care, arts and crafts etc. ... and they said that this was NOT an extermination camp. When I asked why not, they said it was sort of a "holding"

camp, or a "transit" camp - for people waiting to get shipped off to Poland to get gassed. But why give people schools and arts/crafts etc. when they are soon to be exterminated???

Someone pointed me to the '1/3 of the Holocaust' videos - and that pretty much did it for me.

Skeptical says: In my freshman social studies/history class I asked "how did they know it was exactly 12 million?" The teacher, without skipping a beat, said... "because the Germans were careful record keepers and noted each death....."

So I was silenced until I saw a reference which noted exactly the opposite, it said that the Germans kept no records. The cognitive dissonance which erupted has kept my eyes and ears open ever since. Mix in a healthy dose of the realization that anybody who questions is set upon and destroyed by the industry and their creatures, that Europeans who question are sent to jail..... and hey! I'm ready to listen.

The downside is that ignorance is bliss, the realization that we, as a nation, are being systematically deceived is heartbreaking.

A Troubled Campus -- Continued from Page One

more states left just in the United States, each with two, three, or more systems more or less like California's (though less expensive, we hope). And there are, here and there, still a few private colleges and universities, all hopelessly addicted (with the exceptions of Hillsdale College in Michigan and Grove City College in Pennsylvania) to the federal teat for funding,

and through it, the power of the Lobby That Suppresses Open Debate of the Holocaust.

But back to Irvine, that oasis of ADL-enforced tranquility where runs the writ of the ADL/Hillel "Manual for Action" featured in last month's Smith's Report, setting out just what motivated apologists for Israel should do if they espy one of those Bradley Smith

ads in the student newspaper. It must have been in early 2010 that someone at UC Irvine invited Michael Oren, ambassador to the United States from Israel, to address a gathering *on the campus* on February 8. At that gathering, the ambassador experienced considerable disruption from the audience, such that he retired from the podium for 20 minutes (while, it may

be surmised, law-enforcement personnel from off campus were summoned), after which he retook his podium and besought “Middle Eastern hospitality” of his putatively Muslim hecklers, such as the founders of the State of Israel might be seen to have denied (with extreme prejudice) their erstwhile predecessors and neighbors on the territory of the regime he represented.

Eleven protestors were arrested at the end of this debacle, and it turned out that all were, besides students at the University of California, Muslims, or at least sympathizers with the people of Palestine who were displaced, dispossessed, banished, or killed in the process of forming the state whose august office of ambassador to the United States was at that time occupied by the speaker. Those arrested are now known as the Irvine Eleven, and the *New University* has been doing a brave job indeed (<http://tinyurl.com/3wvszb8>) of covering the ongoing case against them.

Meantime, both UC Irvine and its fearless student herald continue doing a Nice Job in representing the other side of the Middle Eastern dispute between Jews and Arabs, as may be noted from page 4 (<http://tinyurl.com/3wke22q>) of the last issue of *New U* from the past academic year, in which the avid reception of the Fourth Annual “iFest Week” (I think the i stands for Israel) of Anteaters for Israel (the anteater is UC Irvine’s unlikely mascot) is noted with the ambiguous headline “It’s a Celebration.” One imagines the Irvine Eleven may have declined to take part in this Celebration (indeed, *what* is to be celebrated in this strife-torn corner of the world that threatens continually, like the vortex of the

maelstrom, to suck the entire civilized world into a nuclear holocaust?). *New U* has not as yet reported any pFest Week (Palestine?), eFest (Egypt?), or indeed any xFest celebrating *any* foreign country other than Israel. But Fests do fester, of that we may be sure.



New University Advertising Team

Like any other profit-seeking enterprise, *New U* prefers advertisers of mere goods and services, and rather *not* of views of history or fact that might upset donors to the University. Ads solicited by the Ad Team (note their picture from the May 31 *New U*) offer food, housing, eye surgery, and more (government-funded) education, along with proposals of marriage and lesbian-gay-bisexual-transvestite-affirming churches.

Such is life, and the interactions of those living it, God bless us all!

We seek to be heard, particularly by those able and willing to consider what we say.

EDITOR’S NOTE

This being the beginning of the 2011/2012 academic year the work on campus is just kicking off. Over the next ten days we expect to be present, via email, with students and with faculties in journalism and

history departments at universities in New England, in California and perhaps in the Midwest.

At U California-Irvine there is the ongoing story of Muslim students demonstrating against Israeli speakers on campus, and the associated reaction of the student newspaper, *The New University*, in being unwilling to publish any materials “associated” with the name Bradley Smith.

At University of Southern California, home of Stephen Spielberg’s *Shoah* Foundation, *The Daily Trojan* has refused to carry the CODOH text link and we have completed our first probe on that campus and will carry out the next in about three days. .

At Stanford University, again, a refusal to run the CODOH text link on the usual “moral” grounds. Here is where Eric Hunt, who is working on a film he titles *The Last Days of the Big Lie*, a study of Stephen Spielberg’s Academy Award-winning documentary *The Last Days*, has been banned from the Stanford libraries. This will tie in with our USC probe.

At California State U. at Northridge *The New University* was willing to run a text link reading: “Read the evidence. Judge for yourself.” The paper cancelled the run when we changed the link to read: “The Holocaust question. The Power of Taboo.” We will

By the time you have this report to hand we will have probed at least four, maybe six, campuses in New England. In each of these, as well as those above, the initial probe, the initial running of an ad, is only the beginning. In each instance it is what we will make of it, on the individual campus, and in the media. Good luck to us.

FRAGMENTS: JUST ANOTHER ORDINARY LIFE

By Bradley Smith
July/August 2011

*** With *The Thirsty Muse* Tom Dardis describes how Fitzgerald, Faulkner, Hemingway and O'Neill ruined their lives as artists, and in the end ruined their lives, drinking alcohol. While the brain reads the text before me about William Faulkner it reflects on how I have chosen to ruin my own life as an artist, the last time with a finality that almost certainly was, is, the end of it. Almost? Those guys were in their thirties and on top of their game when it started to go bad for them. I'm in my eighties now and it's clear that I will never be a part of the game.

Fitzgerald and Faulkner both worked in Hollywood to make a living after they were recognized as major writers. Faulkner worked on Hollywood screen scripts for 20 years because he couldn't make a living writing Nobel laureate novels. He died a pathetic death from alcohol in July 1962. I had a bookstore on Hollywood Boulevard in 1962. I don't remember Faulkner dying. I ask myself how that could be. I sold his books but I didn't read his books. His language wasn't for me. Too reaching perhaps. Too elaborately rich.

Accepting the Nobel Prize on 10 December 1950 Faulkner spoke of "a life's work in the agony and sweat of the human spirit." That there are "no longer problems of the spirit. There is only the question: When will I be blown up?" Oddly, a dated sentiment nowadays. It's still there, the Bomb, more dangerous than ever, but or-

dinary people seldom think about the Bomb. We have to make a living. Get on with it.

Why did I give up? Or better, why have I failed as a literary writer? This is almost the right question. Why did I choose, not all at once but serially, to be something other than an artist? That's better. There was a bull, a couple three girls and a professor. I have written those stories here and there, but not carefully.

And then why did I begin to write in the first place? Why, with no thought of becoming an artist? A Chinaman made me do it when I was yet a young man. Sixty years

I had no idea that morning that what I was going to do then for the first time in my life would be something I would never stop doing the rest of my life.

ago. Actually, there were two Chinamen. The second one saw to it that I had a lot of time on my hands in hospital. I still remember his face. But it was the first one who may have most affected me. I didn't see the first one. Maybe his absence made the brain grow ?

On 10 December 1950, the night Faulkner gave his Nobel acceptance talk, I was still with the 51st Signal Battalion in North Korea near Pyongyang, its capital. I was 20 years old. The Chinese infantry had crossed the Yalu River the first week in November and we were moving south in a deliberate manner. That snowy Christmas eve of 1950 we were stationed in a little

school building on a hill on the southern edge of Pyongyang.

When Faulkner spoke that 10 December night in 1950 he spoke of how the writer must use "the old universal truths lacking which any story is ephemeral and doomed—love and honor and pity and pride and compassion and sacrifice. Until he does so, he labors under a curse." For decades now, as a writer, I have been willing to live under that curse.

*** There have been many first times, but only two true new beginnings. There was the morning in 1951 in the ward at Camp Cooke Army Hospital when I was sitting on the edge of my bed remembering that last morning in the forested mountains of Korea when the Chinese fragmentation grenade tore up the right hand and then there it was, without thought, the decision to write down on paper the story of that other morning that I was remembering so often. That moment with the legs dangling over the edge of the hospital bed, that spark without beginning or end when it was simply there that I would write down the story of that other morning—it was a real beginning. I had no idea that morning that what I was going to do then for the first time in my life would be something I would never stop doing for the rest of my life. Just writing it down.

Later there was the laboring, the women, the little businesses, the traveling, the families, the many things I did for the first time, but there was no other real beginning for me for almost thirty years and there has been no other since. There was the hospital ward in

1951, and then the one-room apartment in Hollywood that night in 1979 when I first read Robert Faurisson on the gas chambers of Auschwitz. In neither instance was thought, the life of the mind, the primary impulse to a new beginning. In each of those two moments there was no thinking involved. In each case there was a surge of passion, of fervor, of a mad excitement. In each, if you will, it was matter of the heart.

*** It's a new day and now I would try to say it more carefully. Two moments, two instants, each an affair of the mind but each without thought in the instant it occurred. Two instants, each perhaps an awakening, an event that can only happen in the mind but an event of the mind without content, without thought in the instant of the event itself. In each case, following the original instant, the passions of pleasure and thought were completely there. Now the heart and the brain could embrace one another with clarity and enthusiasm.

*** A lady whose viewpoint I have learned to take seriously in a very short time remarks: "It amazes me that you seem to be unaware that the holocaust is only a part of the whole and a small part at that." The "whole" referring I believe to Jewish influence in and over Western culture to further "Jewish" interests, or at least interests that are not in the interest of the culture in which they reside. Actually, I am rather well aware of the Holocaust story being only a part of a larger whole.

Complicating the matter for me are issues relating to Christianity, and to the responsibilities of those, either secular or religious, in the

university who mean to uphold European/American cultural values. Without Christians there would be little or no support in America for Jewish cultural values. There is little interest in Jews or Jewish cultural values in Hindu, Buddhist, or

And then tonight memory recalls my surprise at my first *corrida*, my first formal bullfight in Mexico more than half a century ago, how easily the sword slipped into the animal. I placed it perfectly, at the perfect angle, and

Muslim cultures. Just as there is little support in those cultures for the policies or even the existence of the State of Israel. If you are not Christian you simply do not care what is forwarded about old collections of Jewish folk tales and whatever. You do not take seriously the claim of Jewish religious leaders that God gave the Land of the Philistines to Jews forever and ever. Unless you're a Jew, or Christian.

The second part of this conundrum for me is that in Western culture, in America, it is the responsibility of the academic, of the university, to sort out history from folklore, from propaganda, from conscious invention. It was my discovery that the American university was committed to supporting the taboo against (against!) sorting out the history of the Holocaust that first caught my attention—the kind of work that is to be at the heart of the university in this culture. I found, and I found very easily, that the American academic is dedicated to subverting, to blocking, to condemning any core effort to meet its responsibilities on this one his-

torical question. I was fascinated by this demonstration of bad faith and weak character.

At the same time, my inclination is to address the abysmal behavior of my own folk before I address that of the other. Myself before my friend. My family before that of my neighbor. My country before the other county. My people before those who can be seen as the enemies of my people. In my work I focus on the deceitful, pusillanimous, bogus, and self-corrupting behavior of the American academic class, the overwhelming majority of whom who are not Jews but in short, "my" folk. The history of Professor Arthur Butz at Northwestern University is a core example of how "my" folk betray me, you, all of us year after year, betray the ideals of their specific discipline, and the ideal of the university throughout the West.

I've written about this before so don't want to go on about it. But Butz published his *Hoax of the Twentieth Century* in 1977. The book and the man have been condemned by Northwestern faculty and administration alike for thirty-five years, again and again, with a language so loutish that it should shame academics everywhere. At the same time, to emphasize the coarseness and the dread of a free exchange of ideas of Northwestern professors as a bunch, not one has dared to publish a critique of the *Hoax* in a peer-reviewed journal, one to which Butz would have the right of reply.

I understand that the Holocaust story is one part of a grander whole. But I see a whole that is fashioned by all of us, not just Jews. Jews are responsible for what Jews do and have done with this story, but they are a fraction of the

whole of us—we who are not Jews. We who are not Jews are responsible for what we do. We are not living up to our responsibilities, many because of Christian bias in favor of Jews, many and perhaps most because of a simple lack of character, and then of course there are those of us who are too dull to be interested.

Meanwhile, the successful promotion of the Holocaust story, primarily by Jews but with the cooperation of our hapless non-Jewish multitudes, has become a multi-billion dollar industry that successfully promotes the worst of Jewish and Zionist interests throughout the West, corrupts the business and politics of the U.S. Congress, and morally justifies every transgression imaginable by the Israeli State against the Palestinians and any other Muslims who get in the way. The exploitation of the conformist Holocaust narrative morally justifies everything. It's the heart, the very soul of the beast.

In this moment—don't ask me to explain it—I see a dark, primitive forest. There is a small band of half-naked hunters tracking what appears to be an immense, prehistoric, reptilian beast. Each little hunter carries a spear and a shield. One carries a bow with a long, gleaming, silver needle for an arrow. And then there they are, the hunters ritually challenging the beast, dancing, shouting, threatening to spear it. The hunter with the bow with the long needle for an arrow stands quietly by. I somehow understand that when the moment is right he will step forward and the needle/arrow from his bow will pierce the armor hide of the impossible beast as if it were butter and slip into its heart whereupon

the creature will turn in heavy circles, fall and die.

And then tonight in bed memory recalls my surprise at my first *corrida*, my first formal bullfight in Mexico more than half a century ago, how easily the sword slipped into the animal. I placed it perfectly, at the perfect angle, and I went in all the way to the hilt. Afterward I would say that it was like thrusting a knife into warm butter. And now I see what memory referenced to help create the image of the long silver needle slipping effortlessly through the hide of the prehistoric beast, which in turn represents, in this scenario, the Holocaust Industry itself.

From the Lady

Bradley:

It seems to me if I am reading you correctly that it's everyone else's fault not the Jews.

Or that the fault lies with Christianity and therefore the Jews are somehow exonerated

I am also not clear whether you believe that their control is part of a plan or a fortuitous accident.

Christianity certainly for a long time has been a vehicle for Jewish advancement. The Talmud gives credence to the existence of Jesus. He is listed as the illicit product of a liaison either with the best man before or after the wedding or a liaison with a Roman soldier. He, it should be remembered, was crucified at the Jews' behest because he threw the buyers and sellers out of the temple. Christianity and Judaism should therefore be poles apart. How then did the Bible (the Torah) somehow slip in to Christianity? How indeed did a belief held by a few unlettered fisherman

obtain the footing it had? Paul of Tarsus the Jew a Roman citizen who allegedly "converted" probably had a finger in it. With what end in view? The link runs like a chain through history.

Christianity has never fulfilled its supposed role of being a gentle loving belief. Far from it, the first conversion in the early ADs of the "barbarians" was often a bloody affair. America - where the Protestant Pilgrim Fathers with the Bible held firmly in one hand had no compunction in stealing the land and destroying the native population. Pizarro and Cortes under the same guise (this time Catholic) destroyed Peru and Mexico. Religion had little to do with it. It was all about greed and gold. We are a greedy bunch who follow a leader like sheep. Characteristics that the Jew understands and uses. The target at the moment is the Muslims.

The Jews' methods and the results thereof are either right or wrong. To maintain an ambivalent outlook to me seems pointless.

Smith responds

There is some way in which it is difficult for me to make myself clear on this issue. I don't want to be a bore about it. I'll refer here only to a couple observations that I have not already addressed.

"We are a greedy bunch who follow a leader like sheep."

Broad agreement here. But who bears responsibility for "our" greed? Who is responsible for the fact that typically "I" toady like a sheep to the demands of a leader? When the academic who is not a Jew toadies to Jewish demands that revisionist questions about the Holocaust narrative remain unexa-

mined, the Jew has chosen to be a leader, the academic who is not a Jew has chosen to be a toady. Each has chosen. Sheep need a sheep herder.

"I am also not clear whether you believe that their control is part of a plan or a fortuitous accident."

I distinguish between the concepts of control and influence. The tremendous influence Jews have in American culture is self-evident. At the same time there is not one academic who is not a Jew, on any university campus in America, who cannot speak his mind about the Holocaust if he were to have the mind to do so.

The reasons the American academic who is not a Jew does not speak freely about the Holocaust question are simple. His greed as expressed in his unwillingness to risk the profits of his career, and his sheep-like toadying to the demands of those who have appointed themselves his leaders on this question. Toadying others is not being controlled by the other. It's toadying.

If I insist on being a sheep, I need a sheep herder. There are Jews who are eager for the role, particularly those associated with such associations as the Anti-Defamation League and Hillel: The Jewish Foundation on Campus and—but no need to go on about what we all know.

In short then, I am not inclined to pity the American academic who is not a Jew who, because of Jewish influence, does not have enough character to say what he thinks. What's he afraid of? The only threats he faces are disgrace and poverty. I know how that works. You can live with it.

No ambivalence.

*** Out walking last night, using the knee brace the VA gave me. Took *With William Burroughs: A Report from the Bunker* by Victor Bockris. One close call with the knee, had to use the cane to make it back to McDonalds and their good light. I couldn't have made it without the cane. I first started reading *The Bunker* in April 2000. Dated the title page as usual. Looks like I made it to page 22, then got distracted. Eleven years ago. Tonight at a booth I put the cane on the seat, the book, the two pens, the scratch pad I carry in my shirt pocket on the table, pick up a no-calorie coke at the counter and return to the booth.

Still in the introduction I find Genet described as a man being "right there" when you are with him. The brain is reminded that it has been a long time since I have been right there. Thirty years ago, when I was still a writer, before that night in Hollywood when I first read Faurisson, sometimes I was still right there. Last night in McDonalds, unexpectedly, the eyes fill with tears and I have to blow my nose.

At one place Burroughs is quoted as saying: "I think the conscious mind will eventually be phased out as a failed experiment..."

Montaigne, in one of his final essays, addresses the issue of death. Recalling the "thousand different kinds of evil" that befell him in 1586—the year the religious wars arrived at his doorstep, bringing with it looting and plague, he writes: "If you do not know how to die, don't worry yourself. Nature will inform you what to do on the spot, plainly and adequately. Don't bother your head about it."

Okay. But with regard to the issue of death, my experience tells me that the brain has a life of its own.

*** I offer nothing more than simple facts, plain arguments, and common sense." - **Thomas Paine**

You are determined to destroy my convictions by imprisoning me, but it is beyond your power to do so." -- **Sylvia Stolz**

Been very busy here, behind the curve, but will catch up. Be patient with me?

Bradley

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Two Universities in Service to Hatred

Jett Rucker

Stanford University, Palo Alto, California, and the University of Southern California, Los Angeles—are but a small segment of American academia in thrall to the agenda of hatred promoted and perpetuated by the proponents of Israel and the hegemony of the international cabal claiming to represent Jewry.

These prestigious institutions—and Steven Spielberg's Shoah Foundation Institute (<http://tinyurl.com/3e5h2u8>)—have served Holocaust Revisionist Eric Hunt as hoist by their own petard in his project to expose the vicious and profound distortions conveyed through their Orwellian pre-emption of the goals of “opposing bigotry and promoting tolerance.”

In his undertakings, Hunt has shone a bright light on the sharp boundaries of tolerance these institutions set about their productions where these might be diverted to the opposing ideal of factual accuracy—or truth, as philosophers are wont to refer to the concept.

Eric Hunt, who spent 18 months in jail for too-insistently seeking an interview with purported Holocaust



Steven Spielberg

Victim Elie Wiesel, has produced a counter-documentary titled *The Last Days of the Big Lie* (<http://tinyurl.com/6dyrt3z>) as an exposé of Spielberg's 1999 Oscar-winning documentary *The Last Days* (<http://tinyurl.com/6dyrt3z>). Hunt accomplished this feat largely by use of material he downloaded from a resource created by Steven Spielberg in support of the view

that the Jews of Europe underwent a campaign of genocide conducted by the people of Germany through the National Socialist regime that controlled their government from 1933 through 1945.

Spielberg and his fellow masters of illusion have appropriated a far grander and utterly unimpeachable purpose for their enterprise, however. It is nothing less than to “oppose bigotry and promote tolerance” always and everywhere, to be pursued by interviewing people who say they were ill-treated at the hands of Germany's National Socialist regime during World War II. In the ostensible service of their immaculate purposes, unfortunately, the producers have quite thoroughly abandoned all concern for factuality, and have, in fact, displaced that quaint value with a flogging of sensationalism that would make inciters of public fury like William Randolph Hearst blush.

The Shoah Foundation's initial project was to interview 50,000 or

so people—the great majority of them Jews—who said they were drafted into Germany’s desperate effort to buttress their side of World War II with slave labor, since labeled “the Holocaust” (and styled as genocide). The interviews, conducted all over the world in all sorts of languages, were recorded in both sound and video. Interviewers and videographers travelled the world and no doubt advertised for subjects; and, once they had their subjects, they might have, deliberately or unwittingly, explicitly or more subtly, provided incentives to their subjects to enhance the output of Spielberg’s truly vast exertion, as the prosecutors at the post-World War II “war crimes” trials did so extensively and effectively.

Be that all as it may, the product viewed as a whole constituted, as one might expect, a stunning compendium of man’s inhumanity to man (or, Germans’ inhumanity to Jews), the exigencies of the existential threat faced by Germany always and everywhere unmentioned. This theme was undoubtedly served by the testimony of 49,900 or more of the 50,000, most of them presumably motivated by one inducement or temptation or another to demonize those they accused of having tormented them and murdered their relatives (the Germans).

Then, buried like the proverbial needle in this towering haystack of calumny, resentment, and opportunism, there were the 100 or so other interviewees, whose interviews, at least at the time Eric Hunt happened along, were accessible to the curious and persistent. These interviewees reported, apparently guilelessly, having played in soccer matches against teams made up of their SS guards, or others of the

henchmen since hounded by the likes of Simon Wiesenthal and his Mossad from the face of the earth. Others reported having been supplied by camp authorities with paints and other art supplies with which to paint murals of Snow White and the Seven Dwarves for children with whose supervision they were charged in what have

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since been transmogrified into “death camps” by purposeful mythmakers.

How long it took Hunt to find these dissonant interviews is a challenge to the imagination, but he accessed the Shoah’s paean to hatred through one of the dozens of controlled sites through which the Foundation chooses to offer access to its content instead of simply uploading the entirety to the Internet, as today would be easiest and cheapest. He gained access to the material at the library of Stanford University in Palo Alto, California. Legend has it that, unable to sustain the expense of a motel room, he slept in his car between stints at the library’s computer terminals.

In the event, the treasures he plucked from the limitless trove produced by the wealth and legerdemain of Spielberg’s enterprise now constitute the bulk of his revealing documentary, *The Last Days of the Big Lie*, and the publi-

cation of his opus happily further produced documentation of how he got his material: he has been banned from the huge, government-funded repository of knowledge known as SULAIR (Stanford University Libraries and Informational Resources), for having “violated the terms of usage” and having “denied access to others,” despite the access he would seem to have *extended* to others through the free publication of his material on the World Wide Web.

=====
The Stanford University Libraries

11 August 2011

Mr. Eric Hunt
General Delivery
280 East 1st Avenue
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Fragments: Another Ordinary Life

Bradley R. Smith

*** Never changes. I can say it's this, say it's that, but it's always what it is. I have to put something other than the writing before the writing. Family, business, making a living. Ordinary life. Never had any interest in the money, but I chose to have a family so I'm responsible for the money. I chose to do revisionism, so I am responsible to those who, with their money, have made it possible for me to do revisionism. No quitting. No fading away. I owe them.

Why I chose to do revisionism rather than art is the question. It can be said that writing is writing, and it is, but some writing is art while most is not. I did not set out to be an artist. I set out to describe exactly what happened to me at one particular moment, that morning in the forest in the mountains in Korea. Had nothing to do with art. It had to do with being there again, in the moment, without thought, just being there. No art. Just getting the story, the account of it, right.

*** Sometimes now I feel old. Not in the brain, but in the rest of the body. In the brain the sense of life is in there just about like it was when I was a kid. The various parts of the body are finding it increasingly difficult to function like they did even ten years ago. Five, six years ago I could still walk two miles down the Boulevard to the cigar store *El Cigart* where we used to get together on Saturday nights and drink beer and laugh and talk about life and when it was over I could walk back to the house. *El*

Cigart closed maybe two years ago. No business. Recession.

The walking has been mostly over for the last year or so. I have to be very careful now. All the cartilage is gone from the joint in the left knee, it's bone against bone in there, and when it moves the wrong way the pain is unbearable. I wonder what it means for a pain to be unbearable? We almost always bear it, there's no choice. Drugs and rest do the trick. If it really were unbearable I would choose to bear it no longer. Never crosses the mind. It must be bearable.

Dr. Shu was to do joint reconstructive surgery on the left knee

. . . while Finkelstein ridicules and condemns the "Holocaust industry," a term I believe he coined, he appears to believe the orthodox Holocaust story, at least in its main outlines.

last month at the VA hospital in La Jolla. Give me a knee that works. Surgery was canceled because I had a couple spider bites on the calf of the left leg that I had scratched and were open. Dr. Shu did not want to risk an infection. I'd waited seven months for the surgery. It was the most disappointing news I have had in a very long time. Can't remember the last time I have felt such disappointment. Odd. Thinking about it, I wonder if I ever have felt such disappointment. With my character I rather go along with what comes along. No serious complaints, no big disappointments.

As I write that sentence memory recalls the morning some 60 years ago where I'm in the army hospital in Osaka, Japan. The doctor, I can't see his face clearly, tells me I am to be transferred to an army hospital in the States. The right hand is something of a mess, the primary joint is blown out of the index finger, but I can function if I can get back with the platoon. Once the rest of the hand is okay, I can use the middle finger for a trigger finger. I want to get back with the guys. I'm arguing with the doctor. I want to go back. He listens without speaking. He is maybe 40 years old. I'm 22. He says: "You'll leave for the States in about three weeks." The scene is here before me. The doctor, myself, the ward where we are standing, but today there is no disappointment. Only the image. If there is no disappointment here, in the moment, why does the image appear before me?

*** Carlos and I occasionally exchange messages via email and the other evening I mentioned that I was reading William Gass, his *The World Within the Word*. A collection of literary essays. I mentioned that Gass is a real intellectual, that sometimes the density and subtlety of his writing is over my head. The language of his paper on the language used by Gertrude Stein is practically impenetrable for me. Carlos responded by mentioning an author I had never heard of, Axel Munthe. I don't recall how we got there but Carlos said he would buy

Munthe's *The Story of San Michele* on the Internet and have it mailed to me here in Baja.

Ten days later I have the book. Simply, wonderfully written. A memoir, my cup of tea. Munthe was born in 1857, a Swede, and practiced as a medical doctor and psychiatrist in Paris and Rome during the five decades before and after the turn of the century. A natural story-teller, living life as a doctor where death was everywhere, when plague and every other form of affliction were everyday matters. His easy descriptions of his personal experiences during the cholera epidemic in Naples is heartbreaking. Not having enough of death, during World War I he enlists in the British army and serves with the medical corps on the Western front. I can imagine. He published *The Story of San Michele* in 1929.

Reading Munthe on his daily life with death and corpses and the dying I become aware of the superficiality of my own daily round. I do nothing that requires courage, nothing that puts me at risk of being harmed. Risking the body is not the purpose of art. It is not the purpose either of journalism, of academic work, of the intellectual life. I remember one night in the 70s in a car on Sunset Boulevard with Jenny and me in the back seat, Reid and Deena in the front. Reid was a doctor about my age. I don't recall how it came up but I asked him how many of his patients had died under his care. He did not respond. I asked him again. No one said anything. I let it go.

Six days ago I got tired, began sleeping in and then taking three, four naps a day. No pain, no vomiting, no other complaints, only an unlikely onslaught of exhaustion. By yesterday I was sleeping so

much it occurred to me that the next time I was to lie down for a nap that could be the end of it. I was so tired it didn't really matter. Last night I was sitting on the edge of the bed so exhausted I didn't want to have to stand up to put on my pajamas. When I did get in bed I slept eleven hours, on top of having slept three and a half in the late afternoon.

This morning I got up to an alarm at 9.30 went back to bed, and after fifteen minutes sat up again. I was awake. I got up and dressed. I made coffee, opened the venetian blinds in the living and dining rooms, scratched the parrot's back, poured a cup of coffee, went to the office and began working. I felt fine. Worked all day, drove the car around town doing errands. It's 7.30 in the evening now. Didn't snooze all day. It's over. Whatever it was. You never know. Sometimes maybe you know.

*** Heinz sent me a link to a YouTube video where Norman Finkelstein is being interviewed on Danish television. He's being questioned about his view of the Palestinian-Israeli impasse where he is clearly on the side of the Palestinians. He argues that the affair should be settled simply, using the precedents of International Law, which is clearly on the side of the Palestinians. I admire the clarity with which Finkelstein follows an argument, a clarity that I do not possess, and how his brain retains data in a way that mine simply does not. I know, I associate, with a number of other individuals about whom I could say the same.

At the same time, while Finkelstein ridicules and condemns the "Holocaust industry," a term I believe he coined, he appears to be-

lieve the orthodox Holocaust story, at least in its main outlines. His father was at Auschwitz, his mother at Majdanek, both were in the Warsaw uprising, both survived, but the entire family of each was "exterminated" during the war. That is his word, "exterminated," which would imply that those other members of his family were in significant numbers murdered in gas chambers.

One time when Finkelstein was to speak on a campus near San Diego I dropped him an email noting that I would try to be at his talk and would like to ask him if his mother, of whom he speaks a great deal and whose memory he is obviously attached to, had ever spoken to him about gas chambers. In the event I could not go, I don't recall the circumstances, and I sent another email asking the same question. Professor Finkelstein did not reply. I had not expected him to reply. He has a lot bigger fish to fry, to coin a phrase, than me.

Nevertheless, it's an interesting question. The professor appears to be deeply attached to the memory of his mother in particular. I can see from the few observations he has made about her that she was her own person with an independent view of the world around her. It would be interesting to know if she ever mentioned gas chambers. Did the young Norman ever ask about them? When the Professor speaks of "extermination," what does he mean? If I read his stuff carefully, maybe I would know the answer. Anyhow, with his clarity of mind and obvious "intelligence" he represents to me the kind of interviewee, the kind of speaker, I would like to be but never will be.

Still, did the professor's mother,

Continued on page 14

Any Friend of Israel Is a Friend of Elie Wiesel

Carolyn Yeager

One of the leading land-grabbers in East Jerusalem is a settler non-governmental organization by the name of **Elad**. Elad's goal is to rid Jerusalem of Arabs. One of its tactics has been to have Palestinian homes declared archaeological sites, whereby the homes can be taken over and the owners/residents evicted. It will do so by hook or by crook, says a left-leaning Jewish website Tikun Olam.

[Joining these settlers](#) at their commemoration service on behalf of this enterprise is Nobel Peace Prize winner Elie Wiesel. Not only that, he's the chair of Elad's Advisory Board. Also attending the commemoration as friends of Elad were two former Israeli intelligence chiefs, Shabtai Shavit and Amos Yadlin, and a number of prominent officials.

To Wiesel, anyone who is a friend of Israel is a friend of his.

Another friend is **John Hagee**. In 2009, after reportedly losing a large sum of money he had invested with Bernie Madoff, [Wiesel made a cool half million](#) for one speech to Hagee's *Christians United for Israel* (CUFI) benefit. During the celebration of the Feast of the Tabernacles at Hagee's San Antonio TX mega-church, Wiesel was keynote speaker on the "Night to Honor Israel." CUFI gave \$9 million to Israel charities that night, of which \$500,000 went to Wiesel's Foundation for Humanity.

Wiesel has also joined **Alan Dershowitz** in [sponsoring a Jewish](#)

[anti-Iran group](#). In an [interview](#) by John Hagee, Wiesel said of Iran's leader Mahmoud Ahmadinejad:

"... this man is a disgrace to humanity. [...] This man is the No. 1 Holocaust denier in the world. This man publicly, repeatedly says



Israeli minister Uzi Landau, Wiesel and Hagee

that he needs, that he wants nuclear weapons to wipe off the Earth one Jewish state. This man should be arrested and brought to Hague to face the international tribunal and charged with the incitement of crimes against humanity. He does not deserve to be a president of any country. He should never be accepted anywhere as a guest, neither to New York nor to Paris, nor anywhere. He must be a *persona non grata* all over the world."

Clearly, Wiesel thinks nations should not be allowed to choose their own leaders. They must be vetted by Israel. If they are not friends of Israel, they should be accused of incitement of crimes

against humanity and shunned everywhere. He called the Goldstone Report a "[crime against the Jewish people](#)."

Criticism of Elie Wiesel from the liberal left is growing. However, they tend to put it in [this way](#):

"I'm sorry to say that Wiesel has fallen from the high pedestal on which Jews have placed him. He no longer wears a crown of moral righteousness."

What they don't understand is that he never was righteous, and neither are the Jews who call themselves survivors necessarily righteous. Survivors of what? They survived a turbulent period in history the same way millions of others did—by luck, by opportunism, and sometimes by devious means. The Jewish deportations were given the name "The Holocaust" by Wiesel himself, so he says. Meaning, they named their own event to suit themselves. Every Jew who lived within an area of German occupation from 1933-1945, or who felt compelled for whatever reason to move from there to a non-German occupied area is considered a "Holocaust survivor."

Wiesel is an unabashed supporter of Israel. Like John Hagee and Alan Dershowitz, he excuses the excesses of the State of Israel on religious grounds ... the religion of Zionism and the religion of the Holocaust.

It's time for left, liberal Jews to do more than take up the cause of Palestine by criticizing Israel's violence and brutality. They need to

Were Jewish Corpses Cremated With a Mere 3.5 kg of Coke? Yes, According to “Holocaust” Science

Hannover

The “Holocaust” story-line cannot be explained in a rational manner, hence the “Holocaust Industry”’s fear of debate. That fear has created the need for deflection, the use of false argument, and outright lies. Then there is familiar use of the phrase “holocaust denier”, labeling Revisionists as “anti-Semitic”, “racist”, “hateful”, “neo-Nazis”, etc. Not to mention the trotting out of “survivor” after “survivor” whose claimed “survivor” status is enough to shoot down the orthodox story-line which claims that the Germans tried to kill every Jew they could get their hands on. Yet to this day there is the claim that there are one million “survivors”. See: *International Herald Tribune*, April 21 (<http://tinyurl.com/3b5qvjg>). Despite the lack of rational thought inherent in the story, it is claimed that “holocaust scholars” use **science** in their work. Sometimes they do, but oftentimes they do not, as Germar Rudolf and others have demonstrated repeatedly. The CODOH Revisionist Forum discussion featured here focuses on the bizarre claim that a human body can be cremated with a mere 3.5 kg of coke. That scientific impossibility is claimed by the Holocaust Industry’s own Robert Jan Van Pelt. Van Pelt, a “holocaust” VIP.

Some background for this particular discussion, one of hundreds indexed on the CODOH Forum:

It is generally known how much coke was sent to Auschwitz-Birkenau. Coke was used for the cremation of victims, largely due to the typhus epidemics that ravaged the labor camp system created by the Germans. These epidemics impacted many parts of Europe during WWII. Here begins yet another problem which those who benefit from the standard “holocaust” narrative must attempt to explain away. That being so, matching the number of those allegedly gassed and cremated at a specific site with the known quantities of coke received at that site, we are left with Van Pelt and his magical 3.5 kg.

Take note that “Cortagravatas” is now known as “Roberto Muehlenkamp,” one of the more notorious of the online defenders of the orthodox Holocaust narrative.

Hannover (introducing the thread)

It’s claimed by Robert Jan Van Pelt (from the Irving trial) that there exists a German patent indicating the capability to cremate a human corpse with 3.5 kg of coke. I find that to be highly questionable to say the least. It’s my opinion that 3.5 kg of coke cannot generate the required BTUs. In fact, the re-

quirement would be about ten times that amount.

"Claimed cremation patent / 3.5 kg of coke"

<http://tinyurl.com/3oy9p2f>

Does anyone have more information on this mentioned patent? Where can we actually see the alleged patent? Was any device ever produced from such a patent?

Cortagravatas [now known as Roberto Muehlenkamp]

The following text from the patent application for the Topf ovens was read at the Irving-Lipstadt trial:

"Pre-heating of such an oven should take at least two days. After this pre-heating the oven **will not need any more fuel due to the heat produced by the corpses** (emphasis supplied). But to allow it to maintain a constant temperature it would have become necessary to introduce at the same time, so-called well-fed, and so-called emaciated corpses because one can only guarantee continuous high temperatures through the emission of human fat."

The assumption that cremation would take an average of 3.5 kg of coke per person is also sustained by other available evidence. The Auschwitz *Bauleitung* reported on

June 28, 1943 that in a 24 hour period the six ovens of Krema I could incinerate 340 bodies; the five triple muffle furnaces each in Kremas II and III could incinerate 1440 corpses, or 2880 combined; Kremas IV and V could each incinerate 768 corpses or 1536 combined. The total for all five was 4756, and the total for the four Birkenau crematoria Kremas II through V was 4416. Scientific research has established that such burning speed was feasible if several bodies were burned at a time, a current practice at Auschwitz-Birkenau.

On March 17, 1943 the *Bauleitung* issued a memo under the heading: "Estimation of coke usage for Crematorium II K L according to data from Topf and Sons from March 11, 1943." The memo describes the data in terms of fires. Crematoria II and III each needed ten fires for 350 kilograms of usage per hour. However, the number could be reduced by one third if they were used on a continuous basis, which meant that each crematorium would use 2800 kilograms of coke in a 12 hour period. In the eight muffle furnace the fuel savings were even greater. When those ovens were worked continuously, they would burn 1120 kilograms of coke in a 12 hour period. This means that all four crematoria could operate on 7840 kilograms of coke in a 12 hour period (2800 each for Kremas II and III and 1120 each for Kremas IV and V). Both documents together indicate that:

- i) 4416 bodies could be burned in a 24 hour period in the four new crematoria, or 2208 in a 12 hour period;
- ii) When the 7840 kilograms of coke usage for a 12 hour period

are divided by the 2208 bodies which could be cremated in a 12 hour period, **the average comes out to about 3.5 kilograms per body.**

Hannover

But Kurt Prufer, builder of the cremation ovens at Auschwitz, stated: "In my presence two cadavers were pushed into one muffle instead of one cadaver. The furnaces could not stand the strain."

Cat Scan

The argument here is a classic apples and oranges proposition.

The crematoria at Auschwitz and Birkenau were all typical cremation ovens. That is, they were designed to take a body (at maximum shrouded, but NOT in a coffin) which would be inserted singly onto a kind of grill and then be cremated by the super-heated air generated elsewhere in the oven. Even today, cremations are carried out in this manner: the actual fire (from whatever source) is not supposed to contact the body.

The proposed Topf patent is NOT for a cremation oven, but rather for an incinerator. That is, you build a fire, let it develop over a period of time (in this case, two days), and then start throwing material in it—that is, right on the fire—to burn.

But you cannot apply this method to the AB crematoria because the bodies were not thrown directly on the fire, but were burned by indirect heat, like all cremation ovens. This simply means that the cremating bodies could not have contributed fuel (in the form of fat) to the ongoing fire, which would need tending on its own. And this is where the coke usage comes in.

True, there were probably attempts to put multiple bodies in the muffles. Perhaps two or three at a time, the dimensions of these particular muffles would not allow for more. But if it takes X to burn one body, it will take 3-X to burn three, and again, if it takes 30 minutes to reduce a body to the size of a football, 30 minutes with three bodies will not produce three football sized remains.

True also, the fat from burning bodies will allow the middle stage of cremation to proceed more or less on its own. But not at the end. High heat is required at the beginning of the cremation cycle, to ignite, and at the end, to reduce the remainder of the body proteins (minus the burnt off fat) to ash.

Even incinerators are not perfect thermal systems: they continue to require fuel for burning, and not just the fuel they are burning. The most efficient incinerators of, say, animal waste, still require external BTU's to keep going far in excess of 3.5 kg per, say, 70 kg (hypothetical human body), and incidentally require far more than 15 minutes per 70 kg, in fact, the going rate for state of the art incinerators is about 40 seconds per kg, that is, $70 \times 40 / 60 = 47$ minutes to INCINERATE 70 kg of remains.

Cremations, as opposed to *incinerations*, take longer. According to the only scientific data available on this matter, by the British Cremation Society, it takes 40 minutes to reduce a body to bone, and another 20-30 minutes to reduce the bone to ash. Furthermore, there is a thermal barrier to these processes of under 40 minutes that it is not possible to go beneath (too much heat or too little heat both turn the body to a kind of hard black tootsie roll substance).

Meanwhile, the same study says that after 30 minutes, the body can only be reduced to the size of a football.

Now this is REAL scientific data. It wasn't produced by revisionists or exterminationists, but by people who do cremations for a living. Such data obviously trumps such things as the 15 minute per body memo (which has many odd features indicating probable forgery), or the *Gusen* timesheet, which, only under a charitable interpretation, can support the alleged 27 minute cremation time cited.

Unless someone comes up with real *scientific* data to contradict the British Cremation Society, the real conclusions are that:

1) Bodies cannot be cremated in 15 minutes or even 30 minutes, but less than one hour times are conceivable for incomplete multiple cremations.

2) Bodies cannot be cremated using 3.5 kg of coke; in fact, they cannot even be incinerated using 3.5 kg of coke, although, in both cremation ovens and incinerators, combustible material, such as fat, can assist the burning process.

3) The real rate of burn at the Birkenau crematoria was about 500 a day.

Franklin

Surely a patent application and a patent grant are not evidence that the process will work. When you think you have a new and useful idea you patent it—then, with the idea protected as your property, you can openly develop the idea without fear of anyone else stealing it.

Were there not patents for perpetual motion machines and for processes to convert lead to gold?

Dvd Thomas

I can't comment on the two examples [given in previous post], but can absolutely confirm that a patent is not a certification that what it describes will work. There is no provision in the patent process for physical verification, despite all those cartoons of people waiting in patent offices with their functioning gizmos. An example occurred in a nickel refining plant in Sudbury, Ontario (Falconbridge, I believe). A new method, engineered and patented in Germany, promised greater output at a fraction of the cost of the existing technology. Several hundred million dollars were spent building a facility which, after a year or more of trying and failing to make it work as described, was abandoned in place. It stands as a hideously expensive monument to the often overlooked fact that a patent is based on "claims" and that one has only to convince an examiner of their uniqueness and reasonable probability to have them protected by patent from exploitation by others. It often happens that they can't be exploited by anyone because of one or more fatal flaws in their assumptions.

Following are excerpts from an additional thread on this matter at The Forum. Note that 'RM' = Roberto Muehlenkamp, aka 'Cortavargas'.

Roberto Muehlenkamp [at another website] later tried answering Cat Scan with attempts like these:

"1. The crematoria at Auschwitz and Birkenau were not typical cremation ovens, but heavy-duty industrial ovens designed to run continuously, using the heat energy

produced by the burning of previous bodies to keep the oven hot for the next bodies. After they were fired with coke to their proper operating temperature, they required little or no extra fuel to operate. A considerable but well-documented technical achievement. The cremation unit that one muffle was supposed to handle in a given time was a weight unit, which means that one or several persons adding up to that weight unit could be put into each muffle simultaneously without increasing the cremation time. Unlike in crematoria ovens used for civilian purposes, there was no need to wait for one body to have cremated completely. The practice actually was to put the next body or bodies in the muffle before the cremation process of the previous was complete. "

Following are some comments on the above by Claudia Rothenbach.

RM: "heavy-duty industrial ovens"

ClaudiaRothenbach: No, they were not. Roberto sucks this out of his fingers. As Prufer said: the dead bodies could be cremated one by one—perhaps a little bit overlapping.

RM: "designed to run continuously"

CR: No, they were not. As Matogno proved they had to be cooled down after some hours and then cleaned to prevent damage. As Nieskly writes: they were used only some hours per day.

RM: "using the heat energy produced by the burning of previous bodies"

CR: No, as Cat Scan described the heat did not result from the burning of bodies but from the burning of carbon. The dead bodies did not even have contact with the flames.

RM: “After they were fired with coke to their proper operating temperature, they required little or no extra fuel to operate.”

CR: No. Roberto did not even understand the working principle of the ovens. In these ovens the dead bodies were burned by the hot gas that was produced through burning coal. If you stop the fire there is no gas stream any more. The old bakery ovens work with the principle

Roberto describes. The ovens are heated by burning coal, they save the heat, the coal is taken out and the bread put in. But this is a different story.

RM: “The cremation unit that one muffle was supposed to handle in a given time was a weight unit, which means that one or several persons adding up to that weight unit could be put into each muffle simultaneously without increasing the cremation time.”

CR: As described the dead bodies were cremated by streaming gas. So the most relevant point is the space to keep the gas streaming. If

too many dead bodies disturb the stream the cremation time is reduced.

RM: “The practice actually was to put the next body or bodies in the muffle before the cremation process of the previous was complete.”

CR: The truth is that the many lie-witnesses tell us they put 3 to 8 bodies into a muffle at one time. Why does Roberto know that this means that they worked only overlapping?

Reclaim the Fields

Dora Kennedy

We read that “from September 21-30 the group **Reclaim the Fields** will meet in Rosia Montana, Romania for their third annual gathering” <http://tinyurl.com/3dstn3s> There is a feeling of urgency because Rosia Montana is at the heart of the Western Carpathians, and the planned destruction of the entire area for the greater profits of a few billionaires amounts to a continental disaster.

Rosia Montana has been documented as a miners’ settlement for 1880 years, since Roman times. It was one of the sources of the Dacian gold. Scene 112 in the spiral bas-relief on Trajan’s Column located at Trajan’s Forum in Rome, right next to the [Piazza Venezia](#), depicts the capturing of the treasure of the Dacian state, “the huge trea-

sures gathered through the centuries by the Dacian kings, coming from taxes on trade, intertribal gifts, but above all from the exploitation of rocks and gold sands in the mountains and waters of the country” (*Discovering Decebalus’ Treasure* (cinec.ro)).

The gold-rich rocks and sands of the Western Carpathians brought the Dacians immense riches—and death at the hands of the Roman imperial army. Thus, it appears that it is not only the Iraqis and the Iranians who have to perish because they live on ground that covers something that an imperialistic power covets.

Reclaim the Fields describes the situation in Rosia Montana as follows: “The mine [opened and operated by the “Rosia Montana Gold Corporation”] would destroy

a total surface of 1500 hectares (including 4 mountains, forests), 740 farms and 140 apartments currently inhabited by the local population and used by small-scale sustainable farmers for their livelihoods, 10 churches, 9 cemeteries, 50 patrimony buildings, 7 km [4.35 miles] of Roman and pre-Roman galleries, 80 km [49.71 miles] of medieval galleries and with all this, the future of the entire region.

“At full production (24/7 operation), the mine will evacuate 70,000 tones [sic] per day or 500,000 tons of rock per week. It will emit 134 kg [294.80 lbs.] of cyanide into the air per day and use between 13-15 million kilograms [28.6 – 33 million lbs.] of cyanide per year during the 16-year mine life. While mining will occur at Rosia Montana the adjacent valley

of Corna village will be turned into the TMF to hold 250 million tons of unconsolidated tailings. It will have a surface area of roughly 4km long by 2km wide [2.5 by 1.2 miles]. The tailings will be contained by a rock-fill dam over 1km long and 185m high [24.85 miles long and 606.96 feet high].

“The mine poses wider regional environmental threats in the event of any cyanide spills, with transboundary effects towards Hungary, Serbia and Bulgaria. If ever developed, this mine will be Europe’s largest of its kind.... At the end of August, 2011, the President of Romania, Traian Basescu, made an unexpected visit at Rosia Montana, guided by the mining company Gabriel Resources [main owner of the “Rosia Montana Gold Corporation”]. During discussions with the local opposition from Rosia Montana, the president accused the peasants of ‘Bolshevism’ for the fact that they defend their properties and life in Rosia Montana and threatened them with forced expropriation” (earthfirstnews, loc.cit.).

Who are the owners of Gabriel Resources, whom the president of Romania is serving and for whose greater profits he is willing to destroy the country and the citizens whose president he allegedly is? Paulson & Co. and Electrum Strategic Holdings own about one fifth of the shares each, and BSG Capital Markets, a part of the Benny Steinmetz Group, owns 9% of the shares; they also have an option to double their shares. John Paulson of Paulson & Co. is an American billionaire. Electrum Strategic Holdings is controlled by Thomas Kaplan. Benny Steinmetz is the second richest man in Israel. Gabriel Resources owns 80% of the shares in the “Rosia Montana Gold

Corporation” (bataiosu.wordpress.com, 30 August 2011).

Because there is so much opposition to this massive devastation of the environment and massive destruction of human and animal life, a powerful argument has to be brought to bear on the side of greed

Because there is so much opposition to this massive devastation of the environment and massive destruction of human and animal life, a powerful argument has to be brought to bear on the side of greed and destruction—and what argument more powerful than the Holocaust?

and destruction—and what argument more powerful than the Holocaust? True, the multibillionaires John Paulson, Thomas Kaplan and Benny Steinmetz cannot be portrayed as victims of the Holocaust, but others can. In 1995, Rabbi Alexandru Safran, who had been chief Rabbi of Romania between 1940 and 1947 and chief Rabbi of Geneva from 1948 on, in his official deposition before the Romanian Parliament of 1995, debunked the false claim of an alleged “Holocaust” the Romanians perpetrated. Rabbi Alexandru Safran was a truly religious man and a man of high integrity. But he died in 2006 at the age of 95, and can no longer speak up for the truth as he did while he was alive.

Thus the claim has been fabricated that hundreds of thousands of Jews have been murdered in Romania between 1940 and 1947, but that horrific genocide somehow escaped the notice of chief Rabbi of Romania Alexandru Safran. It has however been brought to the atten-

tion of the entire world by Maximilian Katz, president of the Center for the Monitoring and Combating Anti-Semitism of Romania. Mr. Katz could hardly bring Romanian anti-Semitism to the light of day connecting it to the clash between the survival of the people, animals and nature of a large part of east-central Europe on the one hand, and the greater profits of billionaires such as John Paulson, Thomas Kaplan and Benny Steinmetz on the other.

He introduced the invention of the “Holocaust” perpetrated by the Romanians in a letter to the Romanian Academy, in which he demanded that a colloquial word used in the past to refer to Jewish persons be described in the dictionary as an insult and an expression of anti-Semitism, because, he wrote, that specific word had been “heard by the Jews as they embarked in the trains of death”, referring to “the massacre of the **hundreds of thousands** of Romanian Jews during WWII” (V.M. HotNews.ro, 8 August 2011). Note: the detailed statistical study of Walter Sanning shows that of the 756,930 Romanian Jews found in December 1930, **only 3,000** can be considered “missing” after a war in which so many millions of civilians died (*The Dissolution of Eastern European Jewry*, pp.147-153).

Now that the truth-loving chief Rabbi Alexandru Safran is dead, the number of the imaginary hundreds of thousands of Romanian Jews massacred during WWII can increase at will—any time there is opposition to the transfer of wealth. And the Center for the Monitoring and Combating Anti-Semitism of Romania will prevent any analysis of the numbers of those who perished in imaginary holocausts. The

THE ART OF BEING RIGHT

Arthur Schopenhauer

[Excerpt forwarded with a brief postscript by Carlos Porter]

There is no opinion, however absurd, which men will not readily embrace as soon as they can be brought to the conviction that it is generally adopted. Example affects their thought just as it affects their action. They are like sheep following the bellwether just as he leads them. They would sooner die than think. It is very curious that the universality of an opinion should have so much weight with people, as their own experience might tell them that its acceptance is an entirely thoughtless and merely imitative process. But it tells them nothing of the kind, because they possess no self-knowledge whatever.

It is only the elect who say with Plato: [Greek: *tois pollois polla dokei*] which means that the public has a good many bees in its bonnet, and that it would be a long business to get at them.

But to speak seriously, the universality of an opinion is no proof, nay, it is not even a probability, that the opinion is right. Those who maintain that it is so must assume (1) that length of time deprives a universal opinion of its demonstrative force, as otherwise all the old errors which were once universally held to be true would have to be recalled; for instance, the Ptolemaic system would have to be restored, or Catholicism re-established in all Protestant countries. They must assume (2) that distance of space

has the same effect; otherwise the respective universality of opinion among the adherents of Buddhism, Christianity, and Islam will put them in a difficulty.



Arthur Schopenhauer

When we come to look into the matter, so-called universal opinion is the opinion of two or three persons; and we should be persuaded of this if we could see the way in which it really arises.

We should find that it is two or three persons who, in the first instance, accepted it, or advanced and maintained it; and of whom people were so good as to believe that they had thoroughly tested it.

Then a few other persons, persuaded beforehand that the first were men of the requisite capacity, also accepted the opinion. These, again, were trusted by many others,

whose laziness suggested to them that it was better to believe at once, than to go through the troublesome task of testing the matter for themselves. Thus the number of these lazy and credulous adherents grew from day to day; for the opinion had no sooner obtained a fair measure of support than its further supporters attributed this to the fact that the opinion could only have obtained it by the cogency of its arguments. The remainder were then compelled to grant what was universally granted, so as not to pass for unruly persons who resisted opinions which every one accepted, or pert fellows who thought themselves cleverer than any one else.

When opinion reaches this stage, adhesion becomes a duty; and henceforward the few who are capable of forming a judgment hold their peace. Those who venture to speak are such as are entirely incapable of forming any opinions or any judgment of their own, being merely the echo of others' opinions; and, nevertheless, they defend them with all the greater zeal and intolerance. For what they hate in people who think differently is not so much the different opinions which they profess, as the presumption of wanting to form their own judgment; a presumption of which they themselves are never guilty, as they are very well aware. In short, there are very few who can think,

but every man wants to have an opinion; and what remains but to take it ready-made from others, instead of forming opinions for himself?

Since this is what happens, where is the value of the opinion even of a hundred millions? It is no more established than an historical

fact reported by a hundred chroniclers who can be proved to have plagiarised it from one another; the opinion in the end being traceable to a single individual.¹ It is all what I say, what you say, and, finally, what he says; and the whole of it is nothing but a series of assertions:

Dico ego, tu dicis, sed denique dixit et ille; Dictaque post toties, nil nisi dicta vides.

[Translation into Chico Marx talk.]

“At’s a whatta I say, at’s a whatta you say, at’s a whatta everybody he say, but nobody, he’s a never see it.” C.P.

Two Universities in Service to Hatred

Continued from page 2

Libraries.

Our Access Services team has been notified of the situation, and you are prohibited from purchasing access privileges to any of SULAIR’s libraries. If after being served with this letter you choose to disregard these instructions, you will be subject to legal action, including possible criminal charges for trespass.

Sincerely

Michael A. Keiler
University Librarian

CC:

Laura Wilson, Chieftm, Stanford Department of Public Safety
Lauren Schoenthaler, Stanford Office of the General Counsel.

The above letter of August 11, 2011 from Michael Keller, University Librarian of Stanford University sets the accusations forth. Hunt, presumably, is free to pursue information—or material, if you prefer—at other libraries and founts of knowledge, but it would appear that the facilities of Stanford are forever closed to him, for offenses named but not specified in the letter from

Keller. It would seem that Hunt identified himself fully and accurately on his nefarious spying missions into the secret recesses of Stanford University’s repositories of special-purpose knowledge.

It is hard to resist wishing that our much-maligned champion Eric Hunt would present himself—replete in the revisionist regalia now inseparably bound to his frankly disclosed person—at the library of the University of Southern California, some 400 miles distant from the scene of his crimes of record. Would he be entirely barred from the hallowed facilities of academic enlightenment? Would he only be spotted when requesting access to the fabled trove of the Shoah Foundation? How vigilant, indeed, are the guardians of historical/informational/political correctness at this and the other sacred oases where the water of its sacred springs might be sipped?

What, indeed, might happen in places like Florida Atlantic University in Boca Raton, Florida, or the *Freie Universität* in Berlin? The bounds of proscription for wrong thought are as fascinating as is its “tightness,” or perspicacity, in de-

tecting and barring those who might pursue an agenda not in keeping with that of those who are in a position to control access. What, indeed, might be the reaction of the gatekeepers to the founts of knowledge if they were to receive an application to gain its hallowed premises from one Jett Rucker? Or, dear reader, from your very self? One shudders to think.

I suppose this suffices for now to display the ruse of those who would suborn our perception of matters they wish to control. “Information” is created—always by those interested in advancing some agenda or other. There is all that information created by Steven Spielberg to advance an agenda I won’t trouble us to describe further. There is that small subset of the aforementioned information adduced by Eric Hunt to advance an agenda I will speculate is to illuminate Spielberg’s agenda and the mendacity he and others employ to advance it.

Acquire this information—Spielberg’s, Hunt’s, mine—and after doing so, develop your own agenda.

Banned from Stanford by Spielberg Cabal

Eric Hunt

Steven Spielberg's USC Survivors of the Shoah Visual History Foundation is known for its over 50,000 video "testimonies" which supposedly prove that six million Jews were gassed by evil Germans. However, when Spielberg's Shoah Foundation archives are actually accessed and analyzed, these video archives are in reality an invaluable treasure trove for Holocaust-Truthers.

I recently received a letter in the mail banning me from the Stanford University libraries. You see, I publicly shamed the Shoah Foundation and Holocaust promotion industry by daring to show the public what these videos contain—analyzing the truth and lies they tell.

I first decided to access the Shoah Foundation archives at Stanford after learning that a new generation of children was being tormented by a Holocaust "survivor's" outrageous new memoir *The Fifth Diamond*. I bought and read Irene Zisblatt's book, which is a psychedelic trip through the mind of an enabled liar, spinning a web of idiotic, scatological, and psychotic Holocaust horror tales. Even the title *The Fifth Diamond* is a lie, referring as it does to Zisblatt's disgusting inventions about repeatedly defecating and swallowing diamonds for a year and a half while in Auschwitz.

At one point in the book Zisblatt informs the reader that she reluctantly recorded a video testimony

for Spielberg's Shoah Foundation. Spielberg and crew were so impressed by her Holocaust promoting skills in her Shoah foundation "testimony" that they decided to film her for their documentary *The Last Days*, which won the 1999 Academy Award for Best Documentary Feature.



Irene Zisblatt

I decided to access Irene Zisblatt's Shoah Foundation testimony and found that the closest place to access Spielberg's Archives was Stanford University.

When I watched Zisblatt's rambling, pathological lies about being selected to become a lampshade, having her Auschwitz tattoo removed by Nazis, escaping from inside a gas chamber and miraculously being thrown over an electrified barbed wire fence onto an open train by a Jewish boy, I knew I had to share this important false testimony with the public. If a picture is worth a thousand words, uncut **video** of this "survivor" obviously displaying the body language of a liar,

and seemingly coming up with new Holocaust horror stories off the top of her head is worth six million words.

Absurd testimonies like this, once presented to the viewer as complete fiction, are the easiest and best way to expose a duped public to The Hoax.

I went on to access hundreds of videos in Spielberg's Shoah Foundation and debunked their flagship creation *The Last Days* in my own documentary *The Last Days of the Big Lie*, available to watch at HolocaustDenier.com.

Spielberg's archives are invaluable not only due to the demonstrable lies contained within, but also for the truths. Indeed, there are some Jewish inmates who actually tell the truth on videotape about life in the concentration camps. They talk about sending and receiving postcards, about soccer games, movie theaters, camp currency, camp cantinas, and children's plays at Auschwitz. These testimonies are simply incongruous when viewed alongside the Hollywood Holocaust version Spielberg presents. It is the exposing of these well-hidden testimonies, with Jews telling the truth about camp cultural activities and children putting on elaborate costumed plays in Auschwitz rather than being immediately gassed, that most infuriates Spielbergian Holocaust horror promoters.

As a result of my work publicizing what is actually a revisionist treasure trove known as Steven

Spielberg's USC Shoah Foundation Institute, apparently someone in Spielberg's crew whined to Stanford University and has now had me banned from all Stanford Libraries. I was banned for exposing the truth and lies behind these closed archives, which are only available to be accessed at a limited number of tightly controlled locations around the country.

Keeping a tight lid on information that uncovers the truth about "The Holocaust" is a key aspect of the hoax. Totally open archives, whether they be the Shoah Foundation Archives or the Auschwitz archives, are absolutely out of the question for the hoax artists. In 2011, there should be no excuse for these archives not to be completely digitized and available for the public to view online. But there is an excuse: the Holocaust is a hoax, and the archive gatekeepers do not

want a free access to information that will expose the gargantuan lie.

In fact, Spielberg's Shoah Foundation does have its own YouTube channel, with many handpicked hours-long testimonies, including one of an African-American soldier (Paul Parks) who claims to have seen a pile of gold teeth upon breaking down the gates during the liberation of Dachau. Paul Parks is even featured in the Oscar-winning *The Last Days*. However, the *Boston Globe* proved he was hundreds of miles away from the Dachau camp when it was liberated. Even the US Holocaust Museum claims that no African-American soldiers had anything to do with the liberation of Dachau.

In a sane world, an Ivy League University would be embarrassed to fund and prop up totally historically false, Zionist hate-fiction such as Zisblatt's and Paul Parks' "tes-

timonies." The correct reaction Stanford should have to my analysis of Spielberg's Shoah Foundation would be to stop funding the Shoah Foundation and remove such laughable propaganda from its libraries and attempt to live up to their prestigious reputation.

But nothing shames them.

Let's shame them. Spread the link to my documentary *The Last Days of the Big Lie* (<http://tinyurl.com/3poog6t>) and let the filmmakers themselves know personally how you feel about their anti-German, Oscar-winning hate hoax *The Last Days*, which includes two false claims of Nazi "experimentation," two liars who claim to have escaped from *inside* gas chambers, and even a black American soldier who claims to have been present at the liberation of Dachau when in reality documents prove he was hundreds of miles away.

FRAGMENTS

Continued from page 4

or his father who was actually in Auschwitz, ever mention gas chambers to their son, and if so, what did they say? If either of them spoke of gas chambers why would the son not mention what they said? If neither of them spoke of gas chambers, what does that suggest to the professor? Only asking.

*** Some time ago my wife pasted a word from a Chinese fortune cookie on the bottom edge of my computer screen. It reads: "Wait." I thought it amusing, and a little intriguing. Wait. Settle down and just wait. It'll be here.

This morning when I sat down to the computer and saw that one

word the brain remembered someone observing at a Burroughs table that when you were with Genet he was always "right there." And then I wanted to understand the difference between being right there and waiting. Or if there is a difference. Waiting suggests waiting for something. Being right there suggests no waiting, but an active commitment to the moment. But then there is the matter of waiting without expectation. You're simply there. The difference might be an active participation in the moment on the one hand, and a passive participation in the moment on the other. But then, what moment is that?

*** This afternoon I went in the bedroom to take a nap. On the bed I closed my eyes and after a moment I heard the voice of Ernest Hemingway. The voice said: "Just slug it. Then do it."

*** There have been four appointments with folk at the VA hospital in La Jolla, each one costing me the best part of a day what with travel and crossing the frontier and so on. Then Tuesday last I was there for surgery to reconstruct the left knee. I remember being in a bed that morning, watching a nurse inject a needle into the back of the left hand and hooking it up to a drip of some kind, and then I remember

someone trying to wake me up, telling me that the surgery was finished, that it went well, and how did I feel. I felt fine, if feeling nothing is feeling fine.

That was ten days ago. Now I'm back in Baja at the house. I do the stretching exercises the VA recommends, use the pain medicine the VA prescribed, and each day the leg is a bit—a very little bit—more useful. This affair has cost me more time, more energy than I had expected it to. It isn't the pain itself, but the drugs that are used to take care of the pain. After ten days the brain is still only half here. A knee isn't a big affair, but even a knee can be a shock to the system when the system itself is beginning to run down.

*** PayPal has closed my account again. As usual, no one at PayPal will say exactly why the account is closed, but the young man I spoke to about my account mentioned hate and selling Nazi collectibles online, not something I specialize in. As a matter of fact, I have never sold collectibles. And then there was a confused phrase or two noting that the subject of the Holocaust is very sensitive and PayPal does not want to be identified with revisionism. The decision was made by the PayPal Team of Acceptable Use Management. CODOH is bad for the PayPal image. I can understand that. In more ways than one, CODOH is bad for my own image. This is the second time PayPal has closed me down this year. This time I'm not going to worry about it. PayPal will have to live without me.

*** Today I received a letter with a return address that read:

Society for a Five Minute Moratorium on HOLOCAUST HUBUB

3221 Beacon Ave. South,
SEATTLE, WA 98144
(206) 860-5193

That would be Charles Krafft, the artist. I was introduced to Krafft some 20-odd years ago by—maybe it was David McCalden. Krafft was already working in porcelain, or ceramic. Beautifully done hand grenades, a bar of soap made from Jewish fat stamped with the letters RIF. Krafft gave one of his soap bars. It was colorless, solid, cool to the touch, RIF stamped on one side. I kept it for years on a shelf in the office but I think it got lost in storage when we moved down to Baja. You can contact Krafft via mail or online. The web pages he is connected with are not well kept up, but his art is unique and beautiful. I recommend getting in touch.

Krafft is also a teller of tales. Following is one of them

THE OWL AND THE BLUEJAY

While hitchhiking to Seattle, two Indians gave me a ride from La Conner to Mt. Vernon in a pickup truck. On the way I told them I was an artist, and showed them a folio of bird drawings I had with me. The Indians looked at them with some interest, then the one driving asked me to draw a picture of a Bluejay for him. He told me that the Bluejay was the only bird that will help another bird of a species different than its own.

I asked the Indian how they did this. He said that the Bluejays will always surround a hungry bird, even an Eagle, and feed it. I said I

would give him a picture of a Bluejay the next time I saw him. Then the Indian sitting next to me who had been silent, turned and said, "I can hear the Bluejays talk." I asked him what they said.

He replied, "Right now they are talking to an Owl they've got riding between them in a truck."

*** I've been putting together a book of stories and journal excerpts for years now, stuff dating back to the 1950s, some colorful memories from the 60s and 70s. About being down and out on Hollywood Boulevard, watching motion pictures without having to enter a movie theater. Last night I read again one of the journal segments that has been a favorite of mine for years: "Secret Spindles." It has interesting material, including an opening segment where the Devil appears and speaks to me while I am in my bath, but I was surprised by my reaction to the piece as I read it. I found it disgusting. The more I read, the deeper my disgust grew. By the end—there are some 14,000 words in this segment—I did not understand why I had held this material to have any value whatever. If you're curious: <http://tinyurl.com/3nvmc8s>

A particular irony is that after all these years I have a publisher. I wonder if I should not have a chat with him. It's so late for me now that it hardly matters.

*** Going on six weeks now where life here at the house has been disrupted by sickness, murder, surgery, and the obligatory effort to deal with it all as best we can. Time consuming. One day last week I wrote Nick—Nick is the man who proofs *Smith's Report*—to tell him that I would be late with issue 186,

that pain medications were interfering with the brain. Following is the text of that message. No comment necessary.

"Nick: I thought it was certuian that I could send yo Sr286 to-nihnt,m but I cannot."

*** HOLOCAUST DENIAL AND FREEDOM OF SPEECH IN THE INTERNET ERA

The International Association of Jewish Lawyers and Jurists (IAJLJ) is sponsoring a conference under that name at Humboldt University, Berlin, on November 15-19 2011. The IAJLJ strives, in part "to advance human rights everywhere, including the prevention of war crimes, the punishment of war criminals, the prohibition of weapons of mass destruction, and international co-operation based on the rule of law and the fair implementation of international covenants and conventions."

Some of the lectures to be delivered include:

--Digital Hate: Anti-Semitism on the Internet 1995 – 2011

--The Utilization of Hackers by the Proponents of Anti-Semitism and Holocaust Denial

--Holocaust Denial: Is the French Experience a Relevant Model?

--Iran and Holocaust Denial

--Freedom of Speech, Commemoration and Protection against Anti-Semitism in Germany

--Education as a Guard Against Holocaust Denial, Trivialization and Distortion

--Holocaust Denial via the Internet: the German Penal Code Approach

--Anti-Semitism and Holocaust Denial on the Internet

--The Limits of the Law to Remedy Online Holocaust Denial

--"Soft Denial" and Trivialization of the Holocaust on the Web

See: <http://tinyurl.com/3f7y5vy>

Occurs to me that CODOH might be mentioned here or there over the three days of the conference. Not always favorably, of course, but mentioned. We might discover intentions and facts about ourselves to which, otherwise, we would remain oblivious.

*** **John Demjanjuk Jr.** has seen his father face-to-face for the first time since the elder's deportation in 2009. In an interview with The Associated Press (<http://tinyurl.com/3tx42af>), Demjanjuk Jr. said

"If the appellate court in Germany takes an honest approach like the Israeli Supreme Court, (my father's conviction) will be overturned -- I'm confident of that," he said. "The bigger question is if my father will live that long."

Demjanjuk Jr. said the nursing home care has been fine but his father is isolated with nobody there speaking Ukrainian and only a few with some English, though a Ukrainian priest visits about once a month.

"He's got a walker and he uses that -- as was the case before -- and there are good days and bad days," he said. "All things considered, I think he's doing OK, but he was certainly happy to see me -- it's definitely a difficult situation for him, he's alone there."

For the most part, Demjanjuk Jr. said, his father remains stoic about his situation while steadfastly maintaining his innocence. "He's not angry, that's the amazing thing ... he just deals with things in front of him ... He doesn't understand

why he's in Germany and blamed for the deeds of others, but he's a survivor."

*** We have a text link running in the online edition of *The Daily Tar Heel* at U North Carolina, Chapel Hill. This is one of the 25 campuses that feature full access to Spielberg's Shoah Foundation videos. I will be pleased to have a much-updated story on this matter next month.

Thank you for--everything.

Bradley

**Smith's Report
is published by**

**Committee for
Open Debate
on the Holocaust**

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International Lawfare in Defense of Holocaust Orthodoxy

by Jett Rucker

There is a global network of lawyers and judges coordinated from offices in Tel Aviv devoted to the advancement, in their respective countries, of the interests of the state of Israel—by the agency of their countries' legal systems. Called the International Association of Jewish Lawyers and Jurists (or IAJLJ), it reprises the much-reviled National Socialists of World War II Germany in many ways, including the use of “code language,” starting with the use of “Jewish” to disguise a legal offensive in behalf of a nation-state as a religious association, complete with tax-deductibility.

In keeping with the best precepts of sophisticated propaganda practice predating even the benchmark career of *Reichsminister für Volksaufklärung und Propaganda* Joseph Goebbels, they do not neglect to artfully craft the announced subjects of their conferences, held

in critical venues throughout the world at least annually. One scheduled for November in the very city that once served the National Socialists as their capital, Berlin, bears the righteous-sounding title of “Holocaust Denial and Freedom of Speech in the Internet Era.”

The true and effective victims of this initiative must encompass all those who value freedom of expression and inquiry, and the truths that ultimately emerge from the rough-and-tumble of untrammelled intellectual intercourse.

As with extremist groups everywhere, the lexicon of the “faithful” suffices to distort meaning in the apprehensions of out-group observers, as the smear term “Holocaust denial” is stretched to encompass any effort at honest in-

quiry into any material issue concerning German-Jewish relations in the war years, particularly: (a) the number of Jewish deaths involved; (b) whether the German people or their government intentionally launched a genocidal program; and (c) whether and how poisonous gas might have been used in the purported genocide. Of course, the term “Holocaust” itself was propagated in perfect Orwellian fashion to provide a ready handle for all manner of fixing of guilt and claiming of victimhood, of which the two words just discussed are but one example.

Then appears the hallowed phrase “Freedom of Speech,” as though our lawyers and jurists proposed to set about protecting or maintaining it. Make no such mistake: their purpose, a moment's reflection will clearly disclose, assigns freedom of speech the role of being an obstacle to the attainment of their purpose, and as such an

obstacle, of course, an object to be breached, overcome, obliterated to whatever extent the IAJLJ's agenda requires.

Finally, the target ambit, the Internet, is listed not as a territory to be conquered, but rather, as a period in time ("Era,") though the arena is famously populated, and used, by uncountable droves precisely as a redoubt of free speech as yet less compromised than the traditional media, all under much better control of the agents in league with whom the IAJLJ crafts its strategies. This remains to be suborned, and over time, with coordination in all the varied jurisdictions of the world, and the force of the law, guided by the sure but unseen hands of members of the IAJLJ, should suffice to bring this chaos of anarchic freedom to heel as well.

All in all, a fine demonstration of lawyerly obfuscation—here, of course, the chief weapon to be deployed. It is extensively on view in the titles of the sessions in the program, as well.

All countries, for reasons not directly related to the IAJLJ's goals, but in all cases for reasons closely comparable with the IAJLJ's in kind, already regulate the Internet, those (the Anglo-Saxon group) with public traditions of free speech displaying the most unseemly laggardliness, hence the aforementioned "Era." In one view of the undertaking, the IAJLJ wishes nothing more than to piggyback its own particulars upon initiatives already underway in countless territories and regimes where the specter of free exchange of ideas has raised its unwelcome head. From Tel Aviv, its appearance might roughly resemble that of a global game of ideological "Whack-a-

Mole."

At first blush, the chosen venue of Berlin for this conference might appear ironic in view of the IAJLJ's identity and specific purpose. But, like the conference title just analyzed, it is nothing of the sort, for Germany today remains as firmly under the heel of its conquerors as it was when supine in the ruins of its conquest in 1945. Germany might well qualify as a world "leader" in the prosecution and punishment of "Holocaust denial" by its own citizens and those of other countries, on its territory and outside its territory, in its national language and in other languages. For good measure, it is a "leader" in the persecution of "war criminals" from the conflict that ended 66 years ago.

Of course, Germany has laws on its books prescribing severe penalties (but little real definition) for the offenses of both kinds, and this arrangement is in fact one of the historical approaches to be mooted in the conference for the extension of the assault on free speech into the newly opened reaches of the Internet. The title of the presentation by Tatjana Hörnle (the program misspells her surname), "Holocaust Denial via the Internet: The German Penal Code Approach," is especially chilling, but then, the Germans (Hörnle is on the faculty of the Humboldt University of Berlin) have never been as given to *Tarnsprache* (veiled speech) as their detractors have made them out to be. Further evidence of a congenial setting is found in that nine of the twenty-four persons presenting at this event are associated with German institutions or government, including the one presenting on anti-Semitism in Iran.

The infamous Wannsee Confer-

ence of January 1942, at which purportedly the organized genocide of the Holocaust was set in motion, occurred in a suburb of Berlin. This conference advances a vision every bit as horrific as that attributed to the earlier one: systematic destruction of the processes by which humanity pursues the ever-elusive Truth.

Holocaust revisionists wishing to use the Internet are but the named targets of this insidious conclave. The true and effective victims of this initiative must encompass all those who value freedom of expression and inquiry, and the truths that ultimately emerge from the rough-and-tumble of untrammelled intellectual intercourse.

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[Smith's Report](#)
[Inconvenient History](#)

Committee for Open Debate on the Holocaust, founded in 1989, argues that the Holocaust story should not be the preserve of some at the expense of others, but should be open to a free exchange of ideas for all.

NOTE: This article was sent to 1,700 individuals in the press in Europe and North America.

FRAGMENTS ANOTHER ORDINARY LIFE

Bradley Smith

*** When we got back from the VA the other night I found that my email account held 38,800 messages. That was about 38,750 too many. What to do? Well, I erased them, everything. I didn't have time to go through 38,000 emails to look for half a dozen that might be important. It went easy, took maybe an hour and then I was okay. I sat there thinking how it could have been worse when the emails started coming in again at a particularly rapid rate. I decided to let it go until morning.

The next morning there were more than 40,000 emails waiting for me. There was nothing for it. We took the machine to the fix-it shop. They did what they did and in the afternoon I picked it up, brought it home, plugged it in, and went out to do some errands. When I got back the messages were coming in fast. The next morning I had another 40,000 emails.

We're still working on it. But when you get some 120,000 emails messages in your box over three days you figure you are doing something that somebody doesn't like. What we had been doing the previous days was to draw (critical) attention to the Conference being held at Humboldt University, Berlin, sponsored by The International Association of Jewish Lawyers and Jurists. The conference will address "Holocaust Denial and Freedom of Speech in the Internet Era."

Ya think?

*** Watching Charlie Rose on

television where he is interviewing a writer who is absorbed by the importance of questions in life, especially with regard to the life of the mind. He makes an excellent case for the importance of questions. As he and Rose go on about questions I grow increasingly aware that questions play a very small role in my life, that observation plays the primary role. No better example for it than my 30 year commitment to the revisionist issue.

Observation is not a matter of the eyes alone, or the intellect alone, it is an affair of the entire body. That New Years Eve, 1979, when I first read Butz in the downtown library in Los Angeles I became aware—I observed what was surging through the body—the understanding that I was going to do something about, address, the Taboo that protected the H. story from an open debate. I had no questions. There was no conscious decision. Only the observation of what I was going to address flooding the body.

*** I note that Normal Finkelstein was born in 1953. In 1953 I was 23 years old, selling Good Humor ice cream bars in my old neighborhood in South Central Los Angeles (where they used to do the riots). I drove one of those little Good Humor trucks with the loud-speaker on the cab playing music so the kids can hear you coming. A kid or a mother would come out to the curbing, I'd stop, dismount and go around to the back where there

was a little door opening into the freezer. I was biding my time, waiting to be interviewed for a position as a deputy sheriff for Los Angeles County.

A few months before, when I was still in the army hospital in Camp Cooke, California, I had driven down with a carful of other "walking wounded" to pass the weekend with my folks and boyhood friends. This time, for some reason, it occurred to me to catch the Avalon streetcar downtown to where I could make it over to Little Tokyo. I must have been hoping to find something that would compare with what I had found in Osaka when I was in the Army hospital there. The bars, the beautiful lights over the canals, the beautiful young ladies.

That afternoon when I got off the streetcar in downtown Los Angeles I made it down Spring street as best I could. There had been surgery on the right hand and the right ankle, I was still using a cane, and I was in a slow-moving mode. After a couple blocks I passed a shabby little storefront where a small sign was taped to the window. It said: "Become a Deputy Sherriff." I wrote down the number.

As it happened, it was a bad night in Little Tokyo. I recall some brilliantly colored fish in a big tank but no young ladies. It was no Osaka. But over the following weeks/months I was discharged from hospital, discharged from the army, filled out the paperwork to become a deputy sheriff in Los An-

geles County, and then went through the process of waiting. Time passed, and now it was 1953.

So there we were in 1953, Norman and me. Norman needing his bottle warmed and his diaper changed. Me needing to find a handle on the world of memory. I had a 23-year head start on Norman but that made no difference to him. Twenty years later he was discovering an intellect that was out of the ordinary, one that would contribute to making him an extraordinary writer, while I was discovering that I had missed that boat.

*** Went to the VA in La Jolla for the first routine check-up on the knee surgery. The left leg was grotesquely swollen from ankle to knee and hard as a brick. Still, it was somewhat less swollen than it had been the first ten days. The incision was still leaking a bit at the top end, but nothing like it had been leaking the first ten days. I'd thought that was normal. There were swollen blister-like outbreaks on the front and back of the leg. It was some kind of fluid, maybe lymphatic fluid, trying to get out, to go somewhere. Anywhere.

When Dr. Mercer, the surgeon, came into the office with his nurse practitioner I stood up and dropped the pants so they could compare the two legs. Mercer was stunned. There was an unusual air of theater about it. He actually groaned. It had been a mistake for him to do the surgery. Why hadn't I called? If the leg were to become infected the question of amputation would be there. Infection can begin inside the leg, it doesn't have to be visible. And with that kind of swelling there was the risk of an embolism. At one point, his elbows on his knees, he put his face in his hands

and shaking his head said sometimes he thought he was never going to learn to stop taking such chances. I'd never seen a doctor behave in such a fashion. There was something fetching about it.

Then when he found that I had driven the Jeep for three hours up from Baja to keep our appointment he was astounded. You just don't do that after such surgery. I didn't know. I told him that while we were waiting in line to cross the frontier that I opened the car door on the driver's side and let the leg dangle outside. There was some pain but it wasn't killing me.

Dr. Mercer decided to give up with me, take care of business. There was one place at the upper end of the incision that had not closed and was sticking out in an odd way. He opened it with a tiny knife and when he did the interior pressure of the swollen calf was so forceful that a stream of clear fluid shot out of the opening in a beautiful arc, crossed the distance between us, and hit him in the chest. He was wearing a shirt with an open collar and the stuff splattered right into the hair. It was kind of comic and I was unable to not laugh a little. He didn't say anything. He sat up and rubbed the wetness into his chest hair. After a moment he said calmly:

"It's okay. I'm old-school."

That was kind of comic too. But I understood now that the theater was over and I kept to a grave expression. He put a little bandage on the tiny wound and said typically the next check-up would be in four weeks but we would make ours in two weeks. Meanwhile, if I found anything strange going on I was to call his nurse practitioner immediately. When he stood up to leave he smiled a little, and as he stepped

past my chair toward the door he gripped my shoulder forcefully with one hand, shook it a bit, and said: "Good luck."

Altogether the session was the most human on the part of a doctor I have ever had. A little odd, sure, but. . . .

*** Wife and I drove down the coast this afternoon to Mission, a very small place where her younger brother is building a church. He's been building it for twenty odd years now, a real church. It's the biggest building in the little place where now three of the streets are paved. A birthday party for his wife, Elizabeth, with a hundred or so guests and *chile reynos* for supper. It's only a couple miles inland from the ocean, but in a valley surrounded by high, craggy, rocky hills. It's like being in a hidden valley in the Arizona desert.

The large dining area is full and busy and noisy. There are a sprinkling of Americans, Christian folk who come down to help with the work of evangelizing. And there is one little girl there, maybe four years old, with long red hair tied back into a single braid. She is alert, pays attention to her mother, and is pretty. My mother had red hair, a bit lighter than that of the little girl. The big dining room is full and loud with laughing and talking as Elizabeth opens her presents. I watch the pretty little red-headed girl, so much at her ease in the midst of all that ruckus and movement and in her I see my own mother as a little girl more than a hundred years ago. It's difficult to take my eyes off her.

Continued on page 15

CODOH Challenges the International Association of Jewish Lawyers and Jurists (IAJLJ) to Work for Intellectual Freedom, Not Censorship

San Diego, CA, November 07 2011

Committee for Open Debate on the Holocaust (CODOH) calls attention to the activities of the International Association of Jewish Lawyers and Jurists (IAJLJ). It is holding a massive promotional event in Berlin entitled "Holocaust Denial and Freedom of Speech in the Internet Era" November 15 to 19, 2011

The agenda of the IAJLJ is presented in a string of policy statements posted at <http://tinyurl.com/3j6fzp9> IAJLJ policies include a defense of Ariel Sharon's infamous 2000 "Strut through Temple Mount," a demand for the release of convicted spy Pollack, a call for the revocation of United Nations General Assembly Resolution 3379, a denunciation of the Durban World Conference Against Racism, a demand that a human-rights conference be canceled because it "will have prominently on its agenda allegations of violations of the human rights of the inhabitants of the Palestinian territories," and a petition accusing UN Special Rapporteur John Dugard of inciting terror with his reference to "the deaths and expulsion of thousands of Palestinian civilians..."

In short, the IAJLJ is especially noteworthy for its brazen hypocrisy in masquerading as a human-rights organization while being dedicated to a notorious stand against free speech.

Unfortunately, this group is adept at soliciting governmental officials of good will to participate in its pseudo-educational promo-

tional events by touting itself as "a membership organization whose objects are to advance human rights everywhere." In fact, the International Association of Jewish Lawyers and Jurists now has the sinister distinction of being the most militant anti-free speech group on earth.

We are a group of historians, scholars and committed lay persons who feel that the upcoming conference in Berlin will only serve as a propaganda tool for restricting free speech and a real exchange of ideas. We understand and can respect the fact that different groups have memories and histories which are sacred to them. We understand that to even question accepted history can be controversial and even offensive to some. It is not our intent to shock or offend or "teach anyone a lesson." But forwarding a living memorial to a particular historical event is one thing, while having the freedom to examine that historical event in the routine way that all other historical events are examined is another.

Unlike the IAJLJ, we encourage the examination of history in the light of day over creating a memorial to any one specific historical event. We hold that it is the right, and the duty, of students and scholars alike to investigate and search for the Truth. The IAJLJ has successfully sold its idea linking Revisionism (referred to as "Denial") with "hate." In nearly every statement on the matter the IAJLJ uses the formula, "Combating Anti-Semitism and the Denial of the

Holocaust." From our perspective, the IAJLJ is using dishonest rhetoric and misrepresentations to promote laws against what it sees as blasphemy regarding its memorializing of the orthodox Holocaust story.

The IAJLJ regularly defames Revisionists as "anti-Semites who claim the Holocaust is just Jewish propaganda." That is not what we at CODOH argue. Briefly, we believe that much of the history we are taught today about the WWII era has been influenced by Soviet, British and American wartime propaganda which exaggerated and exploited real tragedies for the propaganda purposes of the victorious States. This concerns not just Jews but Slavs, Roma, Jehovah's Witnesses and, in some versions, Gays. There is considerable research that supports our point of view and it should be inconceivable that anyone should be threatened with prosecution and prison for stating in public that they doubt what they can no longer believe.

We at CODOH want to encourage a progression to an age where governments can no longer pass laws mandating belief in a government-approved historical theory. The one-sided presentation of anti-Revisionist Conferences like the Berlin show have led to Draconian laws against "Denial," laws that go against our fundamental ideals of free speech and are meant to stifle a free exchange of ideas. All people of good will, and all people who support the right of humans to speak openly about that which they

feel important, and the right to dissent from the views of the State or a ruling class, should be concerned by the activities of the IAJLJ.

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Committee for Open Debate on the Holocaust, founded in 1989, argues that the Holocaust story should not be the preserve of some at the ex-

pense of others, but should be open to a free exchange of ideas for all.

NOTE: This letter was distributed to 1,700 free-press organizations and journalists in North America and Europe.

CODOH Urges President of Humboldt University, Berlin, to Cancel Use of Humboldt Facilities for a Conference on “Holocaust Denial and Freedom of Speech in the Internet Era”, Sponsored by IAJLJ.

San Diego, CA, November 9 2011

Prof. Dr. Jan-Hendrik Olbertz,
President
Humboldt University
Berlin, Germany
praesident@uv.hu-berlin.de

Dear Prof.-Dr. Olbertz:

Through its law school, Humboldt University is hosting a conference this month whose purpose is hostile to freedom of expression. Not only is your august institution making its Grimm Auditorium available for the sessions, two members of the Law School faculty (Bernd Heinrich and Tatjana Hörnle) are *speakers* at it. I refer, of course, to the conference of the International Association of Jewish Lawyers and Jurists of November 15 through 18, titled “Holocaust Denial and Freedom of Speech in the Internet Era.”

The title is deceptively abstract. In fact, it takes little imagination to see, the subject is “Using the Force of Law to Discourage Open Debate of the Holocaust on the Internet,” an agenda antithetical to the freedom of discourse upon which both universities and the development of

knowledge depend.

Now, I know that in today’s Germany, open debate of the Holocaust is indeed discouraged by the force of the law, and I know that



Dr. Jan-Hendrik Olbertz

Humboldt University’s Law School concerns itself with the design and application of laws. But excusing the complicity of Humboldt University in this campaign of repression is like excusing the firm of Tesch & Stabenow from developing and supplying the alleged means of the deaths of millions of Jews, Zyklon-B. (I might question whether it was used for this purpose, but I suppose doing would

violate German law, so I demur.) The accusation against Tesch & Stabenow and the German people themselves, of course, comes from the very interests whose conference you plan to host. And they mean to suppress discussion of these and many similar accusations—all over the world.

Just because a pesticide firm concerns itself with poisonous gases, or a law school with the administration of laws, is no excuse for the firm, or school, to knowingly abet inhuman conspiracies. Your relying on the innocuous styling of the conference’s title will be rejected just as were Tesch & Stabenow’s claims that Zyklon-B was for killing lice.

Germany’s academy has a long and shameful tradition of serving the state in ways later shown to be deleterious to the wellbeing of mankind.

It is time for Humboldt to uphold humanitarian ideals that always have, and always will, transcend the state. Cancel the use of your facilities. Withdraw your speakers from the program. And take a stand for freedom of speech

that even today remains so sadly lacking in the heart of European civilization.

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Committee for Open Debate on the Holocaust, founded in 1989, argues that the Holocaust story should not be the preserve of some at the expense of others, but should be open to a free exchange of ideas

by all.

NOTE: This letter was copied to 1,100 faculty members in Law and Humanities at Humboldt University.

REVIEW OF THE CODOH REVISIONIST FORUM October 2011.

Hannover

Here are some of the key topics begun by registrants of The Forum for October of this year. Rather than a verbatim back & forth I have summarized the main points made within the selected threads. Below are the statistics for the month of October. As you see, we are not talking to ourselves alone.

Unique visitors: 10,034
Number of visits: 29,678
Pages accessed: 228,383
Hits: 474,818

New Faurisson video
<http://tinyurl.com/7gspnaj>

- Paul-Eric Blanrue had published a new video, containing a 93-minute interview with R. Faurisson, for those who understand French
- Not much debate here, Faurisson is compelling as usual.
- A must-see example of solid Revisionist arguments.

Jewish holocaust survivor finds out he is listed as dead
<http://tinyurl.com/8yeflar>

- This 'survivor' has his story dis-

sected & thoroughly debunked by those at the forum.

- The story itself speaks to complete unreliability of Yad Vashem's list of those it claims were killed in the so called 'holocaust'
- Rudolf Vrba, who allegedly blew the whistle on the Auschwitz gas chambers, has been listed as dead under his previous name
- This fact brought forth comment about the rampant name changing by Jews after WWII,
- Jews are now considered murdered under their old names, alive under their new names.
- Yet another 'survivor' of the million or so which come out of the woodwork for compensation, and their fifteen minutes of fame.

David Irving & Mark Weber, 'Enemies Of Revisionism'
<http://tinyurl.com/7toh5lp>

- Irving's arrogance and self praise tend to be embarrassing.
- Irving hasn't written much about the 'holocaust' and often contradicts himself when speaking of it.
- Irving apparently has stated that he does not accept the claim about Auschwitz / Birkenau, but appar-

ently buys into the tales about Treblinka, Belzec, & Sobibor.

- The forum participants have been quick to refute Irving claims concerning Treblinka, Belzec, & Sobibor.
- Irving's support for the *Höfle document* is unsustainable.
- The "holocaust Industry" claim that Irving is the no. 1 Revisionist is a straw man, a false, but useful argument for them.
- Weber, while generally considered a gentleman, is accused of being more interested in making money, though he has done some good work in the past.
- Weber's lack of new publications indicates he's living off of his past efforts.
- some participants were less than kind to both men

**Citing Nuremberg as 'proof'?
But why?**

<http://tinyurl.com/6mdncb9>

- There are many threads here which go into the Nuremberg post-war trials, but in this thread we are reminded of just how bizarre and utterly criminal the Nuremberg Show Trials were.

- Nuremberg is claimed to have produced 'proof' of the 'holocaust' as alleged, as well as provided a basis for contemporary international law.
- Nothing could be further from the truth.
- Jewish supremacists and True Believers would be better off not citing these sham proceedings.
- Most supporters of the proceedings have not read them.
- One of the masters, if not THE master of Nuremberg is Carlos Whitlock Porter. His website makes mincemeat of the claims concerning the post-war Nuremberg Trials. Be sure to have a look at it, a Revisionist must-read. <http://www.cwporter.com>

"Holocaust accusations fall into three categories: the impossibly ridiculous, the ridiculously impossible, and the hopelessly insane."
Carlos Porter

Confirmed by the British cremation society

<http://tinyurl.com/7ql9emt>

- The 'holocaust' narrative claims that the SS at Auschwitz / Birkenau could cremate gassed Jews in mere minutes.
- It is also claimed that multiple Jews were crammed into each muffle (muffle = the enclosure for the corpse) to save fuel and time.
- See the impossibility of that claim discussed as well as a damning response from the British Cremation Society via a letter that was sent to them, and their response, here is the letter:

"I am writing an essay, and it is about cremation and how it works. I have some general information regarding the process, however, I

am wanting to know some technical information. In the course of cremation, is it possible to cremate a body in as little as 30 minutes? What happens if you go over the heat specified in the cremation process? I have heard of some people in the UK who were burning multiple bodies together to save money, would this not damage the ovens? And would the amount of time take less than a single cremation? I await your response, and I do apologize for asking too many technical questions.

"Sincerely, Edward."

- the following response was originally posted with the specific respondent's name, but the name has been removed for his / her well being.

"Dear Edward:

"Thank you for your enquiry. I am attaching some information issued by the Federation of Burial & Cremation Authorities, but in brief: It is not possible to cremate a body in 30 minutes; multiple cremations do not occur – a cremator can only accommodate one body at a time although a large number of crematoria have more than one cremator. Have you considered asking your local crematorium if they could give you a tour? They will be able to answer all your questions on the spot. I hope the enclosed is of assistance. Please let me know if you require any further information. "Kind regards. [...]"
The Cremation Society of Great Britain"

- Within this discussion the Brit who sent the letter states: "Also, if anyone has any doubts, they can contact the email above, or the Cremation Society of America."

The Holocaust religion

<http://tinyurl.com/827f44o>

- A comparison of common religious themes, pilgrimages, 'relics'.
- Saints such as Elie Wiesel & Simon Wiesenthal
- Intolerance of infidels & heretics
- Is, in the end, meant to control people, like most religions.

Diesel engines were claimed to be used! <http://tinyurl.com/86par8c>

- Knowing that they have again made an impossible claim, in this case that diesel fumes were used as a mass murder weapon, the 'holocaust' shysters have tried repeatedly to change their story. The problem is their attempted switch from diesel to gasoline is too late.
- They tried to change it over to gasoline engines, yet the witness in this testimony said a Russian T-34 tank was used. These are diesels.
- In discussing the Gerstein 'statements'; Leon Poliakov, who is a French speaking Jewish 'historian', said:
"there is little to add to this description [the Gerstein statement] which holds good for Treblinka, Sobibor as well as for the Belzec camp. The latter installations were constructed in almost the same way and also used the exhaust carbon monoxide gases from Diesel motors as death agents."
- According to Poliakov, more than a million and a half people were killed with Diesel exhaust. (fn. 10)
- for more on the alleged 'diesel gassings' and see why Yad Vashem would attempt to switch:
<http://www.codoh.com/gcgv/gcdiesel.html>
- said one respondent: "I have to admire their chutzpah. The only *evidence* they have is testimony,

but the testimony doesn't fit with science, so they ignore the *evidence* and change the *facts* to fit the myth."

- Eichmann talked of a Russian submarine engine in his trial. It's in *One Third of the Holocaust*, Episode 28 at about 7 minutes 30, at: <http://tinyurl.com/6vwqxwy>

My experiences with "Holocaust" teaching in schools

<http://tinyurl.com/6qxl6t8>

- a new registrant speaks about the inner conflict he felt with regard to the teaching he received concerning the 'holocaust' storyline

- a noticeable lack of teaching about the brutality and genocide against Christians by the communists under Stalin

- a respondent said it is so typical of conditioning and 'the Big Lie' technique.

- "Repeat something long enough and the sheeple will believe it."

- one individual chimed in with ways in which this teacher could stretch the envelope by bringing up suggestive ideas such as "The most documented event in all of human history" could be questioned with "are these court-verified documents?" and "where can I read them?"

- much more

Communist Katyn Massacres reveal lack of 'holocaust' proof

<http://tinyurl.com/84dr5rc>

- reference to the thousands of Poles murdered by the Soviets, but was blamed on the Germans

- was accepted as a German atrocity at Nuremberg

- much later it is accepted as a communist act

- a link to the methodical, graphic, and verifiable excavations done by the Germans

- numerous international parties attended and verified the excavation

- there has never been an excavation as such of claimed 'holocaust' mass graves, never

- link posted which confirms other actions by the communists which were blamed on the Germans, <http://tinyurl.com/7gyh3nt>

-Excerpt:

"A Government commission has concluded that thousands of people buried in a mass grave outside Kiev were killed during Stalin's repressions, not by Nazi soldiers, the official press agency Tass reported today.

[...]

Villagers in Bykovnia broke five decades of silence to accuse Stalin's secret police after the Ukrainian government erected a monument in May 1988 blaming Nazi occupiers for the crime. The villagers in December forced Ukrainian authorities to establish the commission, saying three previous investigations had covered up the truth by blaming Nazi troops."

- another link was posted which attested to communist mass murders blamed on the Germans:

<http://tinyurl.com/83ejo4o>

-Excerpt:

"The single bullet hole in each skull offers the most chilling evidence that these victims - up to 300,000 by one unofficial estimate - were killed by Josef Stalin's secret

police, not the Nazis as the Soviet government claims.

Stalin's men shot people in the back of the head. The Nazis usually lined up their victims on the side of a ravine and machine-gunned them, said Mikola G. Lysenko, a retired economist who is crusading to end what he considers a conspiracy of lies."

Graf decapitates T. Kranz on Majdanek

<http://tinyurl.com/85s46tg>

- here we have reference to a damning indictment against the absurd claims made about the Majdanek camp

- Juergen Graf simply makes mincemeat of Thomas Kranz's claims that Majdanek was a death camp complete with 'gas chambers'

- Where does Kranz get this 80,000 victims from?

- "In an attempt to maintain some sort 'death camp' narrative, IOW, damage control, Kranz resorts to the typical Believer affinity for lying."

As you can see, it was another informative month at the CODOH Revisionist Forum. We welcome everyone and all opinions regarding the 'holocaust' storyline. Just register and give us your take on it. Our guidelines assure everyone a debate free from the usual distractions.

Regards, Hannover

My motto: *If it can't happen as alleged, then it didn't.*

Michael Santomauro (he's our guy!) In The Wall Street Journal?

Briefly, the offices of a satirical French weekly newspaper, *Charlie Hebdo* (*Charlie Weekly*) were fire-bombed the first week in November <http://tinyurl.com/68sq7jy>. *Charlie*, which has a history of publishing cartoons and other materials offensive to many Muslims, was scheduled to publish a special edition of the paper purporting to have Muhammad Himself as guest editor. In addition to the firebombing, *Charlie's* website was hacked and replaced with an image of the Grand Mosque in Mecca and the words "No God but Allah."

These events led to an unusually public discussion in France about the issue of a free press. The prime minister, François Fillon, said: "Freedom of expression is an inalienable value of democracy and any incursion against press freedom must be condemned with the utmost force." The interior minister, Claude Guéant, said: "You like or you don't like *Charlie Hebdo*, but it's a newspaper. Press freedom is sacrosanct for the French." François Hollande, the Socialist presidential candidate, told *Le Monde* newspaper the incident demonstrated that the struggle for press freedom and "respect of opinions" was a permanent battle, adding that "fundamentalism must be eradicated in all its forms". I was rather surprised to discover such sentiments in Paris, considering the French history with persecuting and jailing those who do not follow the State line on the H. story.

When a story on the *Charlie* incident was published in *The Wall Street Journal* there were a number of comments touching on the issue of a free press during which the question of a free press for Holocaust revisionism came up. Okay. It happens. But it seldom goes any further. There is no appetite in mainline journalism in America for discussing the right of the citizen to discuss revisionist arguments in public. This time something unlikely happened. Michael Santomauro, who runs the revisionist news service Reporter's Notebook (<http://tinyurl.com/7w9gtfk>)

entered the as-yet-unformed discussion to point out the, let's say hypocritical, statements regarding a free press by French politicians.

He received a thoughtful reply by one Alan Sherman. Here I will reproduce only the final paragraph of Sherman's response to Santomauro.

"I don't know you, nor have I read your book. I just find it curious that Holocaust deniers (shall we say "skeptics") will ply their trade as "legitimate discussion", irrespective of the mountains of evidence recorded by the perpetrators who thought the world would thank them. Contrast this with the fictitious work above where there is not even a tiny fraction of the amount of written or photographic evidence. Not to mention no living eyewitnesses. Yet, nobody ever calls slavery into question."

And here is where Santomauro posted in the comments section of *The Wall Street Journal* a 29-point outline of H. revisionist questions/arguments. I'm reprinting Santomauro's 29 points here not because they will be new to you—to the contrary—but because this kind of exchange of ideas with regard to the H. story has been *verboten* in every segment of the American press for decades now. And yet here it is—in *The Wall Street Journal*. The guys who are taking care of this section of the WSJ know exactly what they are doing, and those who supervise the guys who are taking care of this section of the WSJ know exactly what they are doing. This is nothing like an oversight. It is the result of a series of conscious decisions.

Here then is a substantial part of what Michael Santomauro published in the *Wall Street Journal*

Dear Alan Sherman:

Listed below are some of the "problems" I have with the Holocaust. Should these be cleared up it would go a long way toward my accepting it - they are in no particular order.

1) Why did Elie Wiesel and countless other Jews survive the Holocaust if it was the intention of the Third Reich to eliminate every Jew they got their hands on? Elie was a prisoner for several years; other Jews survived even longer. Most of these "survivors" were ordinary people who did not have any unique expertise that the Germans

could have exploited for their war effort. There was no logical reason for them to be kept alive. The very existence of more than a million survivors even today, some sixty years later, contradicts one of the basic components of the holocaust i.e. that the Germans had a policy to eliminate every Jew they got their hands on.

2) Why is there no mention of the Holocaust in Churchill's six volume History of the Second World War or the wartime memoirs of either De Gaulle or Eisenhower or any of the other lesser luminaries who wrote about the Second World War? Keep in mind all these were written years after the war ended and thus after the holocaust had been allegedly proven by the Nuremberg Trials? With regard to the Holocaust, the silence of these "cognoscenti" is deafening!

3) What was an inmate infirmary (and a brothel) doing in Auschwitz if in fact it was a death camp?

4) Why would the Germans round up Jews from their far flung empire, thereby tying up large numbers of personnel and rolling stock, while fighting a world war on two fronts to deliver people to "death camps" hundreds of miles away who were then executed upon arrival - wouldn't a bullet on the spot have appealed to the legendary German sense of efficiency?

5) Why after sixty years have historians been unable to come up with a single German document that points to a holocaust? Should we believe the likes of Raul Hilberg that in the place of written orders there was an "incredible meeting of the minds" by the literally tens of thousands of people who would have had to coordinate their actions in order to carry out an undertaking of this magnitude?

6) How come it is still insisted upon that six million Jews were killed when the official Jewish death toll at Auschwitz, the flagship of the Holocaust gulag, has been reduced from an immediate post war figure of 3 million, to a figure of somewhat less than one million? Why do many respond to this observation by saying, "what's the difference whether it's six million or one million". The answer is that the difference is five million. Another difference is that saying so can get you three years in an Austrian jail...just ask David Irving!

7) All of Germany's wartime codes were compromised including the one used to send daily reports from Auschwitz to Berlin. The transcripts of these messages make no mention of mass executions or even remotely suggest a genocidal program in progress. Furthermore it has been insisted that the Germans used a kind of euphemistic code when discussing their extermination program of the Jews e.g. final solution, special treatment, resettlement, etc. Why was it necessary for them to use such coded euphemisms when talking to one another unless they thought their codes had been cracked by the Allies?

8) The water table at Auschwitz lies a mere 18 inches below the surface, which makes claims of huge burning pits for the disposal of tens of thousands of victims untenable.

9) Initially claims were made that mass executions in homicidal gas chambers had taken place in camps located within the boundaries of the Old Reich e.g. Dachau, Bergen-Belsen. "Evidence" to that effect was every bit as compelling as what was offered for other camps, located in occupied Poland, yet without explanation in the early

sixties we were told that this was not the case and that all the "death camps" were located in the East, e.g., Poland, outside (some would say conveniently) of the probing eyes of western scholars.

10) No one has been able to reconcile the eyewitness accounts that personnel entered the gas chambers after twenty minutes without any protective gear and the fact that Zyklon B was a "time release" fumigant that would have had a lethal capability for at least another twenty-four hours. And that even after twenty-four hours the corpses would have themselves remained sufficiently contaminated by the hydrogen cyanide gas that they would have had the capacity to kill anyone who touched them who was not wearing protective gear.

11) Why do we no longer hear claims that the Germans manufactured soap, lampshades and riding britches from the bodies of dead Jews - could it be that in the light of modern forensics and DNA knowledge these claims are totally untenable?

12) Why do we no longer hear claims that huge numbers of Jews were exterminated in massive steam chambers or electrocuted on special grids - "evidence" of this was presented at Nuremberg - evidence that sent men to the gallows.

14) Elie Wiesel has been described as "the Apostle of Remembrance" yet in his memoir, *Night* which deals with his stay at Auschwitz he makes no mention of the now infamous homicidal gas chambers. Isn't this a bit like one of the Gospels making no mention of the Cross?

15) Virtually every survivor who was examined at Auschwitz says that he or she was examined by the infamous Dr. Mengele.

16) According to survivor testimony, hundreds of thousands of Jews were executed at Treblinka and then buried in mass graves in the surrounding area. Why is it that extensive sonar probing of these burial grounds reveals that this alleged final resting place for Holocaust victims has remained undisturbed since at least the last ice age?

17) "Proofs" of the holocaust rest primarily on survivor testimony; there is little, if any, hard evidence. The best of this has been described by Jean-Claude Pressac as merely "criminal traces". Even Judge Grey who presided at the Irving-Lipstadt Trial commented that he was surprised the evidence pointing to the Holocaust was "extremely thin". To paraphrase Arthur Butz, "a crime of this magnitude would have left a mountain of evidence" - where is it? There was more hard evidence against OJ Simpson at his trial, and he was FOUND INNOCENT!

18) Why has Holocaust Revisionism been criminalized in at least eleven countries - what other historic truth needs the threat of prison or the destruction of one's career to maintain itself? Should someone be sent to prison for expressing skepticism about the official Chinese claim that they suffered thirty-five million dead in World War II.

19) Why do the court historians insist that "denying the Holocaust" is like denying slavery or saying the earth is flat when it is nothing of the sort? The leading Revisionists are first-rate scholars who hold advanced degrees from the world's leading universities. Is there anyone comparable among those who say the world is flat or that slavery never existed?

20) Promoters of the Holocaust have expressed concerns about the remembering the holocaust once the last survivors die. Why haven't Civil War historians expressed similar concerns since the last survivor of that conflict died in 1959?

21) Survivors of the holocaust have testified that smoke billowed from the crematoriums as they consumed the bodies of murdered victims - some eyewitnesses even claimed they could detect national origins by the color of the smoke. How can this be reconciled with the fact that properly operating crematoriums do not produce smoke of any color?

22) According to the official version of the holocaust hundreds of thousands of Hungarian Jews were rounded up in mid-1944 and sent to Auschwitz where most were gassed immediately upon arrival and their bodies were disposed of by burning in huge open-air pits using railroad ties and gasoline. Why is it that there is no evidence of these huge funerary pyres in the high-resolution surveillance photos taken by Allied aircraft that were over flying the camp on a daily basis during this time period? Furthermore, why have no remains been found, since open-pit burning, even when gasoline is used, generates insufficient heat to totally consume a body?

23) All of the liberated camps were littered with corpses; is there a single autopsy report or any other forensic evidence that shows that even a single one of these deaths was a consequence of poison gas?

24) The death toll for the holocaust relies exclusively on population statistics provided by Jewish sources; has any independent demographic study been produced that shows that approximately six

million Jews were "missing" at the end of the war?

25) Why do the wartime inspection reports of camps made by the International Red Cross contain no references to mass executions? It strains credulity that such monumental crimes could be hidden. The only explanations are that either these crimes were not occurring or that the Red Cross was complicit in a coverup.

26) Why has there been no effort to respond to the Leuchter Report?

27) "The Holocaust was technologically possible because it happened". Why is this intellectually bankrupt argument, which turns scholarship on its head, considered by the promoters of the holocaust as historical truth, considered a sufficient response to the mounting Revisionist evidence to the contrary?

28) What other historical truths rely to the extent that the holocaust does on so-called "eye witness" testimony - and why have none of these witnesses ever been cross examined?

29) According to the official version of the holocaust, the Jews remained ignorant of their fate until the very end, so skillful were their Nazis murderers in deceiving their victims. How can this ignorance be reconciled with the fact that the Jews have historically been as a group, the most literate and highly informed people on the planet with legendary access to the highest echelons of government?

[The above was not the end of it. I will add only a few lines of what Santomauro posted in the Comments section of the WSJ.]

-How many people know that at

Nuremberg the Germans were accused of, along with killing about six million Jews:

-vaporizing 20,000 Jews near Auschwitz with atomic energy";\\

-killing 840,000 Russian POW's at Sachsenhausen concentration camp (in one month, with special pedal-driven brain-bashing machines, no less), then disposing of them in mobile [sic] crematoria;

-torturing and killing Jewish prisoners to the tempo of a special-

ly composed "Tango of Death" in Lvov;

-steaming Jews to death like lobsters at Treblinka;

-electrocuting them en masse at Belzec;

-making not only lampshades and soap but also handbags, driving gloves, book bindings, saddles, riding breeches, gloves, house slippers, etc. from the remains of their victims;

-killing prisoners and concentra-

tion camp inmates for everything from having armpit hair to soiled underclothing?

Peace.

Michael Santomauro

Publisher of Amazon's book that can't be sold in France, *Debating the Holocaust* by Thomas Dalton, Ph.D <http://tinyurl.com/7jr5e8g>

Did Steve Jobs Die from Starvation or Typhus or ... ?

Friedrich Paul Berg

Nazi Gassings .Com

<http://www.nazigassings.com/>



Bruja/Pacific Coast News.com

The images to the left were taken in August 2011 a few days after Jobs's resignation as CEO of Apple due to "ill health." Jobs was clearly being reduced to skin and bone just as many concentration inmates were before they died at the end of WW2. The simple facts are that in spite of his great wealth and access to the best medical care and nutrition in the world, Jobs seemed to be dying of starvation—and **it happened (shock, horror, awe) in America!**

Was some Nazi version of Dr. Frankenstein to blame for all this? Of course not! The best food passed through his system without leaving much, if anything. If Steve Jobs had removed the top of his pajamas, would Jobs have looked any better than any of the "victims" of Bergen-Belsen or Dachau? Of course, not!

The same can be said for thousands upon thousands of terminally ill patients in any major hospital anywhere. The denial of this simple, but extremely unpleasant, fact of life is the key to promoting the most monstrous hoax of all time—the so-called "holocaust."

Holocaust insanity in the USA today is based on the dirtiest kind of racist hate propaganda:— photos of dead and dying persons found in concentration camps where every informed person knows there were no exterminations, ever, in gas chambers—and where the real mass murderers responsible were the western Allies. Years of total blockade (deliberate mass starvation of Germany and Europe) from the first day of the war, and bombing, and strafing of civilians did have their effects. That is what the pictures in an article in October's *Atlantic Monthly* (<http://tinyurl.com/66gpbql>) really show. Shame on Atlantic!

Was Steve Jobs a victim of fiendish medical experiments? One would certainly expect him to have

undergone many questionable procedures with medications that are far from “proven”—but that does **not** suggest anything “fiendish” at all. It is merely good medical practice in a near hopeless situation. There are millions of cases similar to Jobs's case every year throughout the world. A high proportion of us will look no better than Jobs when we die—from AIDS, or cancer, or any number of slow debilitating diseases.

What is extraordinary is that these images of Jobs have become public. Normally, the dying person is tucked away in a hospital until the undertaker takes him to be restored to some kind of normal appearance for public display in a funeral parlor. That is normally the case unless the images can be used to make holocaust propaganda.

Some people have no shame at all. Please read the discussion at <http://www.nazigassings.com> with even more images.

That Jobs was alive at all in spite of his obvious deterioration is a tribute to the good care he was receiving. If his care had been of poor quality, he would have died long before his body had been reduced as it was. That simple fact suggests that victims in Belsen and other German concentration camps at the end of WW2 were treated well under the impossible circumstances imposed by the western Allies. If any kinds of “exterminations” had been occurring, those “useless victims” would have been disposed of long before they could have ever looked like Steve Jobs.

Hillel: The Invidious Reader

Jett Rucker

I never took journalism (or “communications,” as it's now known in many places), but I'd caution you, the Campus Editor, to beware the Invidious Reader. Of course, Readers, in and of themselves, are each by default a “good thing.” So much for default.

There are, as might be taught in some journalism course, different types of Readers. All, by definition, have some interest in your headline. If you have, in fact, published something of actual interest (there's not much space for that, these days), you are rewarded with one of four reactions: agreement with what your publication asserts; dis-

agreement with what you've published; and then the extensions of both, Affirmative Agreement and Invidious Disagreement.

Affirmative Agreement, in which the reader not only agrees, but is pleased to see your/his opinion published in a prominent and persuasive way that might convince other readers, or at least render their position respectable, can get you paid, promoted, and more avidly read, unless too many other readers spot what you're doing and dismiss it as pandering to influential opinion.

Invidious Disagreement, on the other hand, is something to watch

out for, for reasons ranging from professional acceptance and success all the way to the retention of your life and limbs. Invidious Disagreement implies outrage on the part of the reader that your viewpoint is even seeing the light of day, and fear that others might be persuaded by its presentation, or merely develop the unconscious assumption that such views may be presented by people who remain free to walk about in public identifiable to all in the clear light of day.

Censors, of course, both official and otherwise, do the bidding of powerful interests motivated by Invidious Disagreement, and they

operate day and night, in every language known to man, in every medium, and every place.

Including your campus.

Yes, your publication is being watched and, if it's any comfort to you, from right on campus, over at Hillel House (where, of course, you might be a member yourself, but nonetheless possibly unaware of what I have to tell you about). Worse still, what you're being watched for is not just something you might write, or one of your editors or columnists. It's about *advertisements*—specifically, a paid advertisement from the dreaded Committee for Open Debate on the Holocaust (CODOH).

OK, so what is it we're advertising, anyway? Thoughtcrime?

In a word, yes, at least if you take the word of Hillel and their Big Brother, the Anti-Defamation League (ADL). It's all laid out in a Manual for Action that is distributed to every chapter of Hillel (and,

of course, to prospective donors, to garner that most-profitable-of-all-kinds of Affirmative Agreement, donations). Read all about it at www.adl.org/education/fighting-holocaust-denial-on-campus.pdf. It's a lesson in journalism that you *won't* get in the classroom.

Admittedly, your publication won't get rich (much less, you) carrying the miniscule ads we usually order (and get turned down for). But you *might* get into hot water—real quick, and real hot! The early end, you might well fear, of a promising career in journalism—or communication.

Before you decide against offering up your nascent career in—whatever—on the altar of Freedom of the Press for Advertisers, too, how about dropping by our Web site (the one we advertise) at www.codoh.com? If you do so, attentively, at least you'll know what you're censoring while obeying the dictates of Hillel/ADL and

following the path of least resistance to a secure livelihood as a tool of the media industry.

But if you visit us with an open, as well as attentive, mind, maybe you'll see our point(s), after all. And if you still choose to turn us down, we'll understand. At least *you* won't be a victim of the censorship you perform at the behest of this Invidious (and powerful) Reader.

L'chaim, as they might say. Your health!

Sincerely,

Jett Rucker

Committee for Open Debate on the Holocaust (CODOH)

NOTE: This letter is sent to the editor of a newspaper that has rejected a CODOH ad without what we consider due cause, and copied to readers of the paper on that campus.

FRAGMENTS

continued from page four

*** Dr. Christian Lindtner has challenged Robert Faurisson to an open debate on the Holocaust. Lindtner asserts that Holocaust revisionism is “Chutzpah,” the Yiddish word for foolish or fake or pushy—as it was used in my circles years ago. Lindtner, a Dane, is not just anybody. He has held teaching positions at the Universities of Lund, Copenhagen, Washington (Seattle), Virginia (Charlottesville). His research Positions include University of Copenhagen, University of Göttingen, Danish Academy of Sciences (Carlsberg Foundation), Danish Council of Research, DAAD (Germany), etc.

Dr. Lindtner's challenge to Faurisson included this text:

“The world's absolute leading holocaust denier Professor Robert Faurisson has often complained that there is no "open debate" about the Holocaust. He has often also been helpful in making rare documents etc. available. More than six months ago I asked him five questions about the holocaust. For reasons unknown, Professor Faurisson can or will not answer these simple questions. He either talks about something else, or does not reply at all.

“In the interest of an open debate, I have now decided—after

more than six months of no response—to ask the public to help the famous French scholar answer my five questions from April 17, 2011:...”

<http://tinyurl.com/78wffsn>

I was taken aback by Dr. Lindtner re Faurisson and revisionism. I had met Dr. Lindtner at the Holocaust Conference at Teheran in 2006. We spent a little time together, I think in the company of several others. I don't recall the content of any exchange we might have had. What I do recall about the Dr. is that he was a very agreeable guy to be around. That I liked

him. And I recall the day after the conference itself was finished, the nighttime meeting in the basement of the center where most of us were lodged, that he was one of those chosen to be a member of a newly proposed international foundation for Holocaust studies to be run out of Teheran.

So when I received Dr. Lindtner's statement about Faurisson, and his first five questions, though caught off guard by the tone and the implications of the message, I would of course want to know what questions he had put to Faurisson. It was an odd moment for me. The first question posed was:

"1. You posited in 2006: 'Neither here nor elsewhere did there exist any order to kill the Jews.' Please provide one PROOF - just ONE proof - that this statement is true!"

I have learned a great deal about Dr. Lindtner in the years following my meeting him in Teheran. It is clear that he is one of those who, like Finkelstein—and Faurisson himself—has a mind exceptionally well organized. So how Lindtner could have asked Faurisson such a mindless question was beyond me. *Prove* there was NO order? How? Who is there among us who can prove that God did not—did NOT—create the heavens and the earth?

Following my moment of astonishment that Lindtner could have been so careless, others have challenged him. Fredrick Toben, Michael Hoffman, and especially Juergen Graf. Maybe others. I have not followed the back-and-forth.

*** Three weeks ago both the

grandkids got the flu. Then their mother. It was very difficult to get over. Then my wife fell victim. I was fine. They all went to the doctor, took their medicines but they couldn't kick it. Didn't touch me. I was okay. A couple months back at the VA it was suggested I take a flu shot but I declined. Who needs a flu shot? I'm heavy into supplements to keep me healthy. And then a week ago today it hit me. Knocked me out. Literally. Lost the best part of five days.

*** We are in a solid position to begin to address Stephen Spielberg's Shoah Foundation, focusing on his Academy Award documentary *The Big Lie*. We will concentrate on the 25 university campuses that offer full access to the Foundation's 50,000 "survivor" testimonies on video tape. One primary tool we will use will be to provide knowledge of, and access to, Eric Hunt's nine-part video/movie, a work-in-progress, *The Last Days of the Big Lie*.

<http://tinyurl.com/79mbdq8>

One reader, after viewing Hunt's segments on the diamond-swallowing Irene Zisblatt, comments with some energy.

"A requirement of all Holocaust Survivor literature imagined decades after Liberation (or escape) is that it includes at least one miracle. Dingbat Zisblatt misread the "rules of derangement" and includes a miracle in just about every paragraph.

"How could anyone listen to this screeching seagull without bursting into breath-losing guffaws or having one's head explode? I could have a more intelligent conversation with my mis-bred Persian cat, Mineunne. And this cat is retarded! Zisblatt's babbling can be

likened to one on a valium I.V. drip with a spike of a 50 mg Nembutal /Demerol cocktail q.i.d. Stephen Spielberg has no shame."

*** Here we are, the end of yet another year. We never know which way the cat is going to jump. American military all over the globe, ready and willing to die for the Greater Good. Endless family tragedies on both sides of every confrontation. Christmas. Maybe it is not a time to be "merry." Maybe it is a time to take time to reflect on how we are living with our neighbors, near and far.

--Bradley

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